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Official Proceedings

OF THE

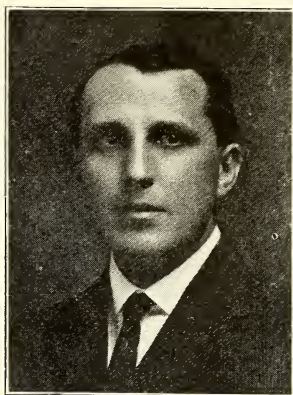
American Christian Convention

AND THE

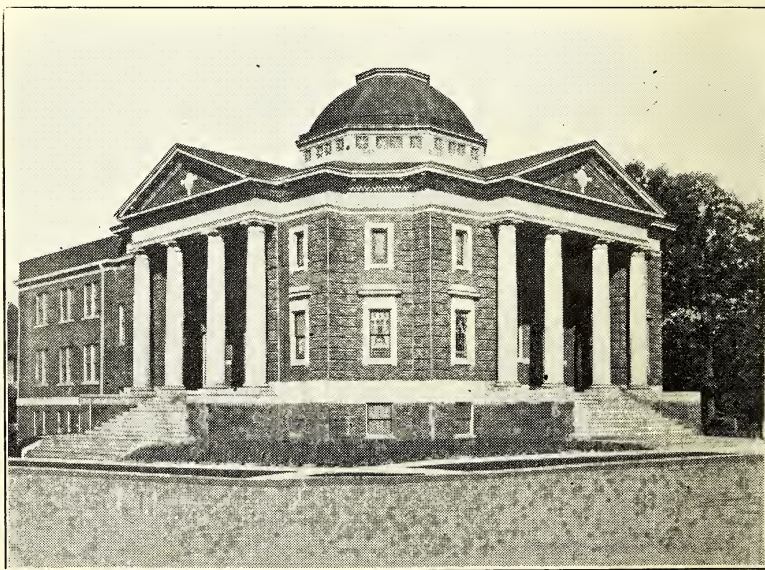
Christian Publishing Association



BURLINGTON, N. C.
OCTOBER 17-24, 1922



REV. G. O. LANKFORD, D. D.
Pastor Christian Church
Burlington, North Carolina
American Christian Con-
vention, 1922



First Christian Church, Burlington, N. C.
American Christian Convention, 1922

CERTIFICATION

I hereby certify that the following record is a faithful and accurate transcript of the minutes of The American Christian Convention, as read and approved from time to time during the session held at Burlington, N. C., October 17-24, 1922, and that the reports of the commissions and committees are fully and correctly copied from the original readings.

A handwritten signature in cursive script, reading "J. F. Burnett". The signature is written in dark ink and is positioned above the printed name and title.

Secretary
American Christian Convention.

Officers, Members of Boards, and Committees of The American Christian Convention Session, Bur- lington, N. C., 1922

OFFICERS

President, Rev. F. G. Coffin, D. D., Albany, Mo.
Vice-President, Rev. D. B. Atkinson, D. D., Albany, Mo.
Secretary, Rev. J. F. Burnett, D. D., Dayton, Ohio.
Secretary for the Department of Finance, Mr. John G. Myers, Pleasant Hill, Ohio.
Secretary for the Department of Publishing, Hon. O. W. Whitelock, Huntington, Ind.
Secretary for the Department of Home Missions, Rev. O. S. Thomas, D. D., Dayton, Ohio.
Secretary for the Department of Foreign Missions, Rev. W. P. Minton, D. D., Dayton, Ohio.
Secretary for the Department of Christian Education, W. A. Harper, LL. D., Elon College, N. C.
Secretary for the Department of Evangelism and Life-work Recruits, Rev. R. C. Helfenstein, D. D., Dover, Del.
Members at Large of the Executive Board, Rev. E. A. Watkins, D. D., Lima, Ohio; Rev. C. H. Rowland, D. D., Franklin, Va.

EXECUTIVE BOARD

The Executive Board is composed of the officers above named and the two additional members.

THE GENERAL BOARD OF THE CHRISTIAN CHURCH

This Board is composed of:
 The Executive Board,
 The Board of Home Missions,
 The Board of Foreign Missions,
 The Board of Publications,
 The Board of Christian Education,
 The Board of Evangelism and Life-work Recruits,
 The presidents of our schools and colleges.
 The Editor of The Herald of Gospel Liberty.

BOARD OF HOME MISSIONS

Rev. O. S. Thomas, D. D., Dayton, Ohio.
 Rev. H. M. Hainer, New Bedford, Mass.
 Rev. C. G. Nelson, Red Cloud, Nebr.
 Mr. M. S. Campbell, Collison, Ill.
 Rev. G. O. Lankford, Burlington, N. C.
 Mrs. Athella M. Howsare, Dayton, Ohio.

BOARD OF FOREIGN MISSIONS

Rev. W. P. Minton, D. D., Dayton, Ohio.
 Rev. Warren H. Denison, D. D., Dayton, Ohio.
 Rev. W. P. Fletcher, Toronto, Ont.
 Rev. L. E. Smith, D. D., Norfolk, Va.
 Mr. J. O. Winters, Greenville, Ohio.
 Mrs. Alice V. Morrill, Defiance, Ohio.

BOARD OF CHRISTIAN EDUCATION

Pres. W. A. Harper, LL. D., Elon College, N. C.

Rev. W. G. Sargent, D. D., Providence, R. I.
 Mr. Hermon Eldredge, Erie, Pa.
 Rev. A. B. Kendall, D. D., Springfield, Ohio.
 Rev. H. A. Smith, D. D., Versailles, Ohio.
 Rev. W. T. Walters, D. D., Richmond, Va.
 Mr. M. Orban, Jr., Whittier, Cal.
 Rev. H. Shelton Smith, New Haven, Conn.
 Rev. R. C. Helfenstein, D. D., Dover, Del.
 Mr. W. F. Corwith, 851 Manhattan Ave., Brooklyn, N. Y.
 Miss Helen Stearns, New Bedford, Mass.
 Rev. W. S. Alexander, D. D., Merom, Ind.

BOARD OF PUBLICATIONS

Hon. O. W. Whitelock, Huntington, Ind.
 Rev. H. Russell Clem, Greensboro, N. C.
 Prof. J. N. Dales, Drayton, Ont.
 Rev. W. W. Staley, D. D., Suffolk, Va.
 Rev. F. H. Peters, D. D., Defiance, Ohio.
 Rev. C. B. Hershey, D. D., Swansea, Mass.
 Mr. J. G. Pease, Gasport, N. Y.
 Mr. F. C. Brownell, Fall River, Mass.
 Mr. H. E. Sims, Piqua, Ohio.

BOARD OF EVANGELISM AND LIFE- WORK RECRUITS

Rev. Roy C. Helfenstein, D. D., Dover, Del.
 Rev. George D. Eastes, Norfolk, Va.
 Rev. Willoe J. Hall, Dayton, Ohio, R. R.
 Rev. Clarence Defur, Wakarusa, Ind.
 Rev. E. D. Gilbert, Fall River, Mass.

BOARD OF CONTROL FOR FRANK- LINTON CHRISTIAN COLLEGE

Rev. Omer S. Thomas, D. D., Dayton, Ohio.
 Rev. W. G. Sargent, D. D., Providence, R. I.
 Mrs. Alice M. Burnett, Dayton, Ohio.
 Rev. J. L. Foster, Waverly, Va.
 Rev. J. O. Atkinson, D. D., Elon College, N. C.

BOARD OF STEWARDSHIP AND FINANCE

(By Ex. Board)

Rev. W. H. Denison, Secretary for Stewardship.
 J. F. Burnett, Secretary of the Convention.
 Rev. W. P. Minton, Secretary for Foreign Missions.
 Rev. O. S. Thomas, Secretary for Home Missions.
 Dr. W. A. Harper, Secretary for Christian Education.
 Dr. R. C. Helfenstein, Secretary for Evangelism and Life-work Recruits.
 Hon. O. W. Whitelock, Secretary for Publishing.

BOARD OF CONTROL FOR AGED MINISTERS' HOME

Mr. W. R. Sailer, Milford, N. J.
 Rev. J. B. Gove, Sprakers, N. Y., R. R.

Rev. J. E. Epright, Milford, N. J.
Mr. Ira D. Mellott, Warfordsburg, Pa.
Mr. Harry Brate, Lakemont, N. Y.

COMMITTEE ON NOMINATIONS (General Board)

Rev. W. H. Denison, Dayton, Ohio.
Hon. O. W. Whitelock, Huntington, Ind.
Dr. W. A. Harper, Elon College, N. C.
Rev. J. F. Burnett, Dayton, Ohio.
Mrs. M. T. Morrill, Defiance, Ohio.

COMMITTEE ON OBJECTIVE AND APPEAL

(General Board)

Rev. F. G. Coffin, Albany, Mo.
Rev. A. M. Kerr, Dayton, Ohio.
Rev. L. E. Smith, Norfolk, Va.
Rev. W. P. Minton, Dayton, Ohio.
Rev. F. H. Peters, Defiance, Ohio.
Rev. W. J. Hall, Dayton, Ohio.
Mrs. McD. Howsare, Dayton, Ohio.

COMMITTEE TO PLAN SCHEDULE OF OFFERINGS

(By Executive Board)

Dr. W. A. Harper, Elon College, N. C.
Rev. W. P. Minton, Dayton, Ohio.
Rev. O. S. Thomas, Dayton, Ohio.
Rev. J. F. Burnett, Dayton, Ohio.

ADVISING COMMITTEE OF THE FORWARD MOVEMENT

(By Executive Board)

Rev. F. G. Coffin, Albany, Mo.
Rev. O. S. Thomas, Dayton, Ohio.
Rev. W. P. Minton, Dayton, Ohio.
Dr. W. A. Harper, Elon College, N. C.
Mr. J. O. Winters, Greenville, Ohio.

COMMITTEE TO PREPARE A SUG- GESTIVE CHURCH CONSTITUTION

(By Executive Board)

Rev. F. G. Coffin, Albany, Mo.
Rev. J. F. Burnett, Dayton, Ohio.
Rev. O. S. Thomas, Dayton, Ohio.

COMMITTEE TO RAISE FOUR HUN- DRED THOUSAND DOLLARS

(By Executive Board)

Rev. F. G. Coffin, Albany, Mo.
Rev. W. H. Denison, Dayton, Ohio.
Dr. W. A. Harper, Elon College, N. C.

BOARD OF MINISTERIAL RELIEF

(To be appointed by Executive Board)

COMMITTEE TO ACT WITH BOARD OF TRUSTEES OF UNION CHRIS- TIAN COLLEGE TO COMPLETE TRANSFER OF THE COLLEGE

(By Executive Board)

Rev. W. G. Sargent, Providence, R. I.
Rev. D. B. Atkinson, Albany, Mo.
Rev. J. F. Burnett, Dayton, Ohio.

COMMITTEE ON ARMY AND NAVY CHAPLAINS

(By Executive Board)

Rev. Carlyle Summerbell, Keokuk, Iowa.
Rev. J. F. Burnett, Dayton, Ohio.

COMMITTEE ON REVISION OF THE HYMNARY

(By Executive Board)

Hon. O. W. Whitelock, Huntington, Ind.
Rev. A. B. Kendall, Springfield, Ohio.
Rev. E. B. Flory, Norfolk, Va.

Mrs. W. A. Harper, Elon College, N. C.
Rev. W. G. Sargent, Providence, R. I.

WOMAN'S MISSION BOARD

Honorary Presidents, Rev. Ellen G. Gustin, Attleboro, Mass., Rev. Emily K. Bishop, 1708 Sycamore St., Terre Haute, Ind.

President, Mrs. Abbie B. Denison, 760 Ferguson Ave., Dayton, Ohio.

Vice-President at Large, Mrs. Alice M. Burnett, 310 S. Broadway, Dayton, Ohio.

Regional Vice-Presidents, Mrs. O. W. Whitelock, Huntington, Ind., Central Christian Convention; Mrs. C. H. Rowland, Franklin, Va., Southern Christian Convention; Mrs. D. B. Atkinson, Albany, Mo., Western Christian Convention; Mrs. Eva Chase, 405 Potter Ave., Providence, R. I., New England Christian Convention; Mrs. Georgia Weaton, 10 Villa Road, Menands, Albany, N. Y., Metropolitan Christian Convention.

Recording Secretary, Mrs. W. P. Minton, 318 Edgar Ave., Dayton, Ohio.

General Secretary, Mrs. Emma S. Powers, Room 25, C. P. A. Bldg., Dayton, Ohio.

Superintendent of Young People's Dept., Miss Beryl McReynolds, Sharpsville, Ind.

Associate for Junior Work, Miss Carrie Robinson, North Springfield, Pa.

Superintendent of Cradle Roll Department, Mrs. Noma C. Johnson, 147 Ridge Ave., Dayton, Ohio.

Superintendent of Thank Offering Department, Mrs. C. W. Johnson, Urbana, Ill.

Six Additional Members of Executive Board, Mrs. Athella M. Howsare, 1535 N. Euclid Ave., Dayton, Ohio; Mrs. Alice V. Morrill, 20 College Place, Defiance, Ohio; Mrs. Lulu C. Helfenstein, 1230 Phillips Ave., Dayton, Ohio; Mrs. W. J. Young, West Milton, Ohio; Mrs. Carrie Beaver, Advance, Ind.; Mrs. A. F. Chase, 236 S. Conover St., Dayton, Ohio.

Representative to Federation of Woman's Board for Foreign Missions, and the Council of Women for Home Missions, Mrs. Athella M. Howsare, 1535 N. Euclid Ave., Dayton, Ohio; Mrs. Alice V. Morrill, 20 College Place, Defiance, Ohio; Mrs. Abbie B. Denison, 760 Ferguson Ave., Dayton, Ohio; Mrs. Athella M. Howsare and Mrs. Alice V. Morrill were elected Field Secretaries, each giving half time.

REPRESENTATIVE ON THE LESSON COMMITTEE OF THE INTERNA- TIONAL SUNDAY SCHOOL COUN- CIL OF RELIGIOUS EDUCATION

Mr. Hermon Eldredge, Erie, Pa.

MEMBER OF COUNCIL OF INTER- NATIONAL SUNDAY SCHOOL COUNCIL OF RELIGIOUS EDUCATION

Rev. H. Shelton Smith, D. D., New Haven, Conn.

MEMBER OF COMMISSION ON SOCIAL SERVICE OF THE FEDERAL COUNCIL AND SECRETARY FOR STEWARDSHIP, PROMOTION AND SOCIAL SERVICE

Rev. W. H. Denison, D. D., Dayton, Ohio.

TRUSTEE OF UNITED SOCIETY OF CHRISTIAN ENDEAVOR

Rev. A. B. Kendall, D. D., Springfield, Ohio.

REPRESENTATIVES TO THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Rev. Martyn Summerbell, D. D., Lakemont, N. Y.

Rev. J. O. Atkinson, D. D., Elon College, N. C.

Rev. J. F. Burhett, D. D., Dayton, Ohio.

Rev. F. G. Coffin, D. D., Albany, Mo.

Rev. W. W. Staley, D. D., Suffolk, Va.

Col. J. E. West, Suffolk, Va.

Alternates

Rev. Hugh A. Smith, D. D., Versailles, Ohio.

Mr. W. R. Sailer, Milford, N. J.

Rev. L. E. Smith, D. D., Norfolk, Va.

Rev. W. G. Sargent, D. D., 138 Lenox Ave., Providence, R. I.

Rev. G. A. Conibear, D. D., Lakemont, N. Y.

Rev. A. M. Kerr, D. D., Dayton, Ohio.

REPRESENTATIVE TO WORLD'S CONFERENCE AGAINST ALCOHOLISM

Rev. G. W. Morrow, 635 Atkinson Ave., Detroit, Mich.

COMMISSION ON CHRISTIAN UNITY

Rev. F. G. Coffin, D. D., Albany, Mo.

Rev. F. H. Peters, D. D., Defiance, Ohio.

Rev. L. E. Smith, D. D., Norfolk, Va.

Rev. A. M. Kerr, D. D., Dayton, Ohio.

Rev. R. C. Helfenstein, D. D., Dover, Del.

Pres. W. A. Harper, LL. D., Elon College, N. C.

Rev. J. F. Burnett, D. D., Dayton, Ohio.

REPRESENTATIVES TO ANTI-SALOON LEAGUE

Rev. D. R. Lusk, Farmland, Ind.

Rev. J. E. Etter, D. D., Huntington, Ind.

Rev. Geo. W. Morrow, D. D., Detroit, Mich.

Rev. W. W. Staley, Suffolk, Va.

Rev. O. B. Whitaker, D. D., Weaubleau, Mo.

Mr. Jesse Beery, Pleasant Hill, Ohio.

Rev. S. A. Howell, D. D., Newport News, Va.

Rev. P. S. Sailer, Westerly, R. I.

Rev. J. E. Epright, Milford, N. J.

Rev. L. E. Follanshee, Portsmouth, N. H.

COMMITTEE ON THE ROLL CONVENTION 1922

Rev. McD. Howsare, Dayton, Ohio, Central Christian Convention.

Rev. C. H. Rowland, Franklin, Va., Southern Christian Convention.

Rev. R. W. Pittman, LeGrand, Iowa, Western Christian Convention.

Rev. Martyn Summerbell, Lakemont, N. Y., Metropolitan Christian Convention.

Rev. E. J. Bodman, Fall River, Mass., New England Christian Convention.

Rev. W. P. Fletcher, Toronto, Ont., Ontario Conference.

COMMITTEE ON NOMINATIONS CONVENTION 1922

Rev. H. A. Smith, Miami Ohio Conference.

Rev. Lloyd Reich, Eastern Indiana Conference.

Rev. J. E. Etter, Eel River Conference.

Mr. Wm. R. Sailer, New Jersey Conference.

Rev. R. G. English, New York Eastern Conference.

Rev. Rue Burnell, Western Kansas Conference.

Dr. A. G. Caris, Ohio Central Conference.

Rev. R. H. Long, Mt. Vernon Conference.

Rev. C. J. Felton, Ontario Conference.

Rev. A. W. Sparks, Rays Hill and S. Pa. Conference.

Rev. H. M. Hainer, Rhode Island and Mass. Conference.

Rev. J. M. Kauffman, Western Iowa Conference.

Rev. H. W. Elder, Georgia and Alabama Conference.

Dr. W. A. Harper, North Carolina Conference.

Rev. W. W. Staley, Eastern Virginia Conference.

Rev. J. F. Morgan, Virginia Valley Central Conference.

Rev. C. F. Baldwin, Western Indiana Conference.

Rev. Donald P. Hurlburt, Maine Conference.

Rev. G. W. Rippey, Central Illinois Conference.

COMMITTEE ON RESOLUTIONS CONVENTION 1922

Rev. E. A. Watkins, D. D., Lima, Ohio.

Rev. L. E. Smith, D. D., Norfolk, Va.

Mr. Fenner C. Brownell, Fall River, Mass.

COMMITTEE ON REINCORPORATION CONVENTION 1922

Rev. O. S. Thomas, D. D., Dayton, Ohio.

Mr. John H. Stewart, Dayton, Ohio.

Rev. W. P. Minton, D. D., Dayton, Ohio.

Rev. S. Q. Helfenstein, D. D., Dayton, Ohio.

Rev. W. H. Denison, D. D., Dayton, Ohio.

Rev. A. M. Kerr, D. D., Dayton, Ohio.

Rev. Mrs. F. E. Bullock, Dayton, Ohio.

Rev. J. F. Burnett, D. D., Dayton, Ohio.

COMMITTEE TO WRITE THE ACTION OF THE CONVENTION INTO THE CONSTITUTION CONVENTION 1922

Dr. A. G. Caris, Defiance, Ohio.

Dr. Martyn Summerbell, Lakemont, N. Y.

Dr. W. G. Sargent, Providence, R. I.

Dr. W. P. Minton, Dayton, Ohio.

Dr. D. B. Atkinson, Albany, Mo.

**PERMANENT COMMITTEE ON INTER-COMMITTEE TO CONSIDER MATTERS
CONTAINED IN THE REPORT OF
THE CONVENTION SECRETARY
CONVENTION 1922**

Mr. F. R. Beach, Irvington, N. J.
 Rev. A. B. Kendall, D. D., Springfield,
 Ohio.
 Rev. J. O. Atkinson, D. D., Elon College,
 N. C.
 Rev. J. M. Kauffman, Madrid, Iowa.
 Rev. E. R. Caswell, Laconia, N. H.
 Rev. W. P. Minton, D. D., Dayton, Ohio.
 Rev. A. M. Kerr, D. D., Dayton, Ohio.
 Rev. J. F. Burnett, D. D., Dayton, Ohio.
 Rev. W. H. Martin, Dayton, Ohio.

Rev. W. S. Alexander, D. D., Merom, Ind.
 Rev. R. C. Helfenstein, D. D., Dover,
 Delaware.
 Rev. James H. Lightbourne, Norfolk,
 Virginia.
 Rev. C. G. Nelson, Red Cloud, Nebraska.

**PERMANENT REPRESENTATIVE TO
THE AMERICAN BIBLE SOCIETY**

Rev. H. M. Hainer, New Bedford, Mass.

Convention Preachers in Sunday Services

First Christian Church—

11:00 A. M. Rev. F. H. Peters, D. D., Defiance, Ohio.
 S. S. Hermon Eldredge, Erie, Pa.

First Presbyterian Church—

11:00 A. M. Rev. Martyn Summerbell, D. D., Lakemont, N. Y.
 7:30 P. M. Rev. W. G. Sargent, D. D., Providence, R. I.

First Baptist Church—

11:00 A. M. Rev. Roy C. Helfenstein, D. D., Dover, Del.
 7:30 P. M. Rev. D. B. Atkinson, D. D., Albany, Mo.

Hocutt Memorial Baptist Church—

11:00 A. M. Rev. Willoe J. Hall, Dayton, Ohio.
 7:30 P. M. Rev. E. A. Watkins, D. D., Lima, Ohio.

Reform Church—

11:00 A. M. Rev. J. E. Etter, D. D., Huntington, Ind.

Methodist Protestant Church—

11:00 A. M. Rev. Clarence Defur, D. D., Wakarusa, Ind.
 7:30 P. M. Rev. G. A. Conibear, D. D., Lakemont, N. Y.

Piedmont Presbyterian Church—

11:00 A. M. Rev. W. H. Hainer, D. D., Irvington, N. J.
 7:30 P. M. Rev. A. G. Caris, D. D., Defiance, Ohio.

Elon College—

11:00 A. M. Rev. H. S. Hardcastle, Defiance, Ohio.
 7:30 P. M. Mr. Hermon Eldredge, Erie, Pa.

Graham Christian Church—

11:00 A. M. Rev. G. B. Garner, West Cairo, Ohio.

Providence Christian Church—

7:30 P. M. Rev. R. P. Arrick, Farmland, Ind.

Graham Presbyterian Church—

7:30 P. M. Rev. W. H. Denison, D. D., Dayton, Ohio.

Union Christian Church—

11:00 A. M. Rev. Geo. C. Enders, D. D., Defiance, Ohio.
 Rev. C. H. Rowland, D. D.—3:00 o'clock, Burlington Christian Church, Colored.
 Rev. A. O. Jacobs—Morning, Graham Christian Church, (Colored)
 Dr. W. M. Jay—7:30, Lutheran Church, Holland, Va.
 Rev. E. B. Flory—Morning, Greensboro, N. C., First Church.
 Rev. J. S. Kegg—Evening, Greensboro, N. C., First Church.
 Rev. H. W. Elder—Morning, Palm St. Church, Greensboro, N. C.
 Rev. A. B. Kendall, D. D.—Evening, Palm St. Church, Greensboro, N. C.
 Rev. H. Shelton Smith—Baraca Class, Front Street Methodist Church, Burling-
 ington, N. C.

Front Street M. E. Church, Junior Baraca Class—

Teacher—E. S. W. Dameron.
 Speaker—Rev. E. D. Gilbert, Fall River, Mass.

First Presbyterian Church, Men's Bible Class—

Teacher—Dan Walker.
 Speaker—Rev. R. G. English, Albany, N. Y.

First Baptist Church, Baraca Class—

Teacher—H. J. Rhodes.
 Speaker—Rev. H. Shelton Smith, New Haven, Conn.

Methodist Protestant Church, Baraca Class—

Speaker—Rev. A. E. Kemp, D. D., Troy, Ohio.

First Baptist Church, Philathea Class—

Teacher—Mrs. Alice V. Morrill, 20 College Place, Defiance, Ohio.

Constitution of the General Convention of the Christian Church

ARTICLE I.

This organization shall be called the General Convention of the Christian Church.

ARTICLE II.

The object of this Convention shall be to maintain and promote the charitable, religious, missionary, educational, and publishing enterprises of the Christian Church.

ARTICLE III.

The membership of this Convention shall be as follows:

First, Presidents or Principals of institutions of learning endorsed by the Convention or recognized as co-operating with it.

Second, Presidents of conferences, state associations, and district conventions auxiliary to the Convention or co-operating with it; the officers and trustees of The Christian Publishing Association; the editor of The Herald of Gospel Liberty; and the president of the Woman's Mission Board of the Christian Church.

Third, Each local conference, except those of the Southern Christian Convention, which is itself so entitled, may be represented by one minister and one layman for each seven hundred members or major fraction thereof, provided that no conference shall be deprived of representation by one minister and one layman in addition to its president.

Fourth, The officers of this Convention, and the members of the boards of Missions, Christian Education, Publications, and Evangelism and Life-work Recruits hereinafter provided for, shall be members of the Convention until the close of the quadrennial session following their election.

ARTICLE IV.

The officers of this Convention shall be a president, a vice-president, a secretary, and one secretary for each of the departments hereinafter named, except the departments of Missions, which shall have two, a secretary for Home Missions and a secretary for Foreign Missions. They shall assume the duties of office on the first day of January following the session at which they are elected, and serve for a term of four years and until their successors are elected and qualified.

ARTICLE V.

It shall be the duty of the president to give his entire time to the supervision of the interests and activities of the denomination; to attend district conventions and annual conferences to present the plans of the Convention; to represent the denomination at interdenominational gatherings; to preside at all meetings of the Convention and of its Executive Board; to authenticate by his signature all orders on the treasury and other official papers of the Convention; to call meetings of the Executive Board when necessary, and perform such other duties as may be required of him.

The Executive Board shall at its discretion pay the president a living salary together with office and traveling expenses.

ARTICLE VI.

In the absence of the president, the vice-president shall preside. In case of a vacancy

in the office of president, the vice-president shall become president for the unexpired term.

ARTICLE VII.

The secretary shall record all proceedings of the Convention, and its Executive Board; he shall gather the statistics of the denomination, with all possible information regarding its various organizations and enterprises, and shall promote the interests of the churches and conferences in every way; he shall take one general collection each year, to defray expenses of the Convention until these expenses are otherwise provided for; he shall have printed for distribution at the quadrennial sessions the reports of the department secretaries; and shall perform such other duties as may be devolved upon him.

ARTICLE VIII.

The Convention shall include the following departments: Missions, Christian Education, Publications, Evangelism and Life-Work Recruits, and Finance, with the societies and organizations auxiliary to the Convention or its departments. Each department shall have one secretary, except the department of Missions, which shall have two, a secretary for Home Missions and a secretary for Foreign Missions. These secretaries shall have supervision of their respective departments, subject to the direction of the Executive Board hereinafter provided for. It shall be the duty of each department and auxiliary to report annually, and at such other times as are requested, to the Executive Board through the secretary of the Convention, and to forward to the secretary of the Convention, at least one month prior to each quadrennial session, reports for the quadrennium.

ARTICLE IX.

The Executive Board shall consist of the president, vice-president, and secretary of the Convention, two members at large to be elected by the Convention, and the several secretaries of the departments above named, whose duties it shall be to carry out any measure adopted by the Convention or necessary to promote its objects. It shall hold meetings annually, or oftener at the call of the president or of any three members of the Board. It shall require that bonds be given by all officers handling money for the Convention or its departments. The members of the Board shall constitute the Board of Trustees of the Convention, to exercise, conduct, and control the corporate powers, business, and property of the Convention. The Executive Board shall have power to fill any vacancy in its own number, except in case of a member ex officio, and any vacancy in a department board not otherwise provided for, and may declare a vacancy in the same offices for cause, subject to an appeal to the Convention at the next meeting thereafter. The Board shall report all its actions to the Convention, with such recommendations as it shall desire.

ARTICLE X.

The Convention shall elect four persons who, with the Foreign Mission secretary, a representative named by the Woman's Mission Board of the Christian Church, shall constitute a department of Foreign Missions, and shall have charge of the Foreign Mission

interests of the Convention. This Board shall elect a president, a recording secretary, and a treasurer, and such other officers as its work may demand. It shall fill all vacancies that may occur in its numbers, except in case of the member ex officio, and may declare vacancies in such positions for cause, subject to an appeal to the Executive Board of the Convention. It shall have the general management of the Foreign Mission department, including the issue of calls for collections under the direction of the Convention, or its Executive Board, and the collection, appropriation, and disbursement of Foreign Mission funds.

ARTICLE XI.

The Convention shall elect four persons who, with the Home Mission secretary, a representative named by the Woman's Mission Board of the Christian Church, shall constitute a department of Home Missions, and shall have charge of the Home Mission interests of the Convention. This Board shall elect a president, a recording secretary, and a treasurer, and such other officers as its work may demand. It shall fill all vacancies that may occur in its numbers, except in case of the ex officio, and may declare vacancies in such positions for cause, subject to an appeal to the Executive Board of the Convention. It shall have the general management of the Home Mission department, including the issue of calls for collection under the direction of the Convention or its Executive Board and the collection, appropriation, and disbursement of Home Mission funds.

ARTICLE XII.

The two Mission departments above named shall constitute a Board of Directors for Mission, who shall also constitute the Board of Trustees of the Mission Board. This Board shall elect a president, a secretary, and a treasurer, who may or may not be a member of the Board. It shall have charge of the invested funds of the Board, including real estate and shall have charge of all matters which cannot be managed by the two departments separately.

ARTICLE XIII.

The Convention shall elect not more than eleven persons, who with the secretary of the department of Christian Education shall constitute a Board of Christian Education, the secretary of the department being president ex officio. This board may declare vacancies in its membership for cause, subject to an appeal to the Executive Board of the Convention. It shall have charge of all the Convention interests connected with Christian Education, and shall survey, outline, promote, and direct a full program of Christian Education and training for Christian Life and service reaching from our homes through our churches, communities, schools, and colleges, and shall fraternally co-operate with similar departments in other denominations, and with organizations having similar objectives.

ARTICLE XIV.

The Convention shall elect not more than four persons who, with the secretary of the department of Evangelism and Life-work Recruits, shall constitute a Board of Evangelism and Life-work Recruits, the secretary of the department president ex officio. This board may declare vacancies in its membership for cause, subject to an appeal to the Executive Board of the Convention. It shall plan, pro-

mote, and direct a program of Evangelism and enlistment for Christian service as it affects the Christian Church, and shall fraternally co-operate with similar departments in other denominations, and with organizations having similar objectives.

ARTICLE XV.

The Convention shall elect eight persons who, with the secretary of the Department of Publications, shall constitute the Board of Publications. The president of The Christian Publishing Association shall be, ex officio, the secretary of the Department of Publications. The other members of the board shall be the same as those elected by The Christian Publishing Association as its trustees. The relation of the Department of Publications to the Convention shall be the same as that of the other departments with the exception noted above.

ARTICLE XVI.

The Convention shall create a General Board of the Christian Church, which shall be composed of the Executive Board of the Convention, the members of the several boards of the Convention, the Editor of The Herald of Gospel Liberty, and president or principals of institutions of learning endorsed by the Convention or recognized by it. The duties of this General Board shall be to lay out and determine a definite program according to the policies determined by the Convention; to name to the Board of Trustees of The Christian Publishing Association the various editors and assistant editors of its publications; and to be responsible for all other ad-interim duties of the Convention. The president and secretary of the Convention shall be, ex officio, the president and secretary respectively of the General Board which shall report to the Convention through these officers.

This General Board shall have power to make such by-laws as are necessary, and shall meet at the call of the president of the Convention not later than one month after the close of each quadrennial session.

ARTICLE XVII.

The secretary of Finance shall keep and invest the funds of the Convention, subject to be drawn only in accordance with a vote of the Convention or its Executive Board. He shall give bond to the acceptance of the Board. All funds from whatever source shall be paid out under the direction of the Board, unless the objects of the donation be designated by the donor.

ARTICLE XVIII.

The sessions of this Convention shall be held quadrennially. Special sessions may be held at the call of the Executive Board. The fiscal year of the Convention shall begin with the first of October.

ARTICLE XIX.

The Convention shall elect five persons who shall constitute the Board of Control of Franklinton Christian College.

ARTICLE XX.

This constitution may be amended at any session of the Convention by a two-thirds vote, providing notice of the proposed amendment shall have been published in the denominational paper three months prior to the assembly of the Convention; or by a three-fourths vote of the Convention.

Certificate of Election

This is to certify that the following named persons, having been legally qualified, are officers of The American Christian Convention, for the quadrennium beginning October 24, 1922:

F. G. Coffin, Albany, Mo., President.
 D. B. Atkinson, Albany, Mo., Vice-President.
 J. F. Burnett, Dayton, Ohio, Secretary.
 O. S. Thomas, Dayton, Ohio, Home Missions.
 W. P. Minton, Dayton, Ohio, Foreign Missions.
 John G. Myers, Pleasant Hill, Ohio, Finance.
 O. W. Whitelock, Huntington, Ind., Publishing.
 W. A. Harper, Elon College, N. C., Christian Education.
 Roy C. Helfenstein, Dover, Del., Evangelism and Life-work Recruits.

J. F. BURNETT, *Secretary American Christian Convention.*

Sworn to before me this 24th day of October, 1922.

W. LUTHER CATES, *Notary Public.*

Minutes of The American Christian Convention

Burlington, N. C., October 17, 1922.

The American Christian Convention met in quadrennial session in the First Christian Church, Burlington, N. C., on Tuesday evening October 17, 1922, and was called to order at 7:30, by the President, Rev. Frank G. Coffin, D. D., Albany, Missouri.

Rev. J. F. Morgan, of Winchester, Virginia, conducted a spirited song service, which included the singing of the Convention Hymn, "Lead On, O King Eternal."

At the close of the song service the President announced the Committee on the Roll as follows:

Rev. McD. Howsare—Central Christian Convention.
 Rev. C. H. Rowland—Southern Christian Convention.
 Rev. R. W. Pittman—Western Christian Convention.
 Rev. Martyn Summerbell—Metropolitan Christian Convention.
 Rev. E. J. Bodman—New England Christian Convention.
 Rev. W. P. Fletcher—of Ontario.

Rev. W. W. Staley, of Virginia, conducted the opening devotional service, reading from the third chapter of Col., verses 12 to 17, following which prayers were offered by Rev. McD. Howsare, Prof. J. N. Dales, and Rev. J. W. Flory.

The President introduced Rev. G. O. Lankford, D. D., pastor of the Christian Church, who received a hearty welcome, and who in a very few words extended the welcome of the church, the welcome of the town, and its churches, to the Convention.

Rev. Roy C. Helfenstein, D. D., of Dover, Delaware, brought the Convention message, on the subject of "The Leadership of Jesus."

Rev. P. H. Fleming, D. D., of North Carolina, conducted the communion service, assisted by Rev. J. W. Wellons, D. D., of North Carolina, and Rev. W. G. Sargent, of Rhode Island. The following named deacons served the communicants: J. P. Montgomery, T. Frank Lynch, Jas. G. Holt, H. W. Trol-

linger, D. E. Sellars, R. M. Morrow, S. A. Horne, W. L. Cates, L. A. Walker, C. T. Holt, J. M. Fix, W. J. Graham, Walter R. Hardon, W. P. Lawrence.

The benediction was pronounced by Rev. W. G. Sargent, of Rhode Island.

Burlington, N. C., October 18, 1922.

The American Christian Convention was called to order at nine o'clock, on Wednesday morning, October 18, 1922, with President Coffin in the chair.

Rev. D. B. Atkinson, D. D., Dean of Palmer College, Missouri, conducted the morning meditations.

Rev. George C. Enders, D. D., of Ohio, moved that the program, as prepared by the Executive Board of the Convention, be adopted. Rev. Martyn Summerbell, D. D., of New York, moved to amend, so that such changes as recommended by the Executive Board might be made. The resolution was so amended and adopted.

Rev. S. Q. Helfenstein, D. D., of Ohio, moved that Rev. George C. Enders, Dean of the Divinity School, Defiance College, Ohio, be the Press Committee for the Convention. Motion carried.

On motion the President was authorized to appoint a Committee on Resolutions, which he did, and named the following members of it: Rev. E. A. Watkins, D. D., of Ohio, Rev. L. E. Smith, D. D., of Virginia, and Mr. F. C. Brownell, of Massachusetts.

Voted that the President appoint a committee of nineteen members on nominations.

The report of the Convention Secretary was submitted, and adopted, with instructions to refer all matters submitted for consideration to a committee to be appointed by the chair.

Mr. John G. Myers, Secretary for the Department of Finance, submitted the report of the Department of Finance. Report adopted.

Rev. Omer S. Thomas, D. D., Secretary for the Department of Home Missions, submitted the report of the Department of Home Missions. A motion to adopt was carried, but was reconsidered, and Rev. H. A. Smith, D. D., of Ohio, moved that all departmental reports be referred to the Committee on the subject involved by the department. Motion carried.

NOTE—During the session of the convention the commissions acted as committees and all commission reports were so referred.

Rev. G. O. Lankford, D. D., Chairman of the Commission on Home Missions, submitted the report of the Commission on Home Missions.

Rev. W. P. Minton, D. D., Secretary for the Department of Foreign Missions, submitted the report of the Department of Foreign Missions. Referred to the Committee on Foreign Missions, and the matter having to do with the publication of *The Christian Missionary* was referred to the Committee on Publications.

Mrs. Alice V. Morrill, Chairman of the Commission on Foreign Missions submitted the report of the Commission on Foreign Missions.

The Convention then took a recess, as provided by the program.

Rev. Omer S. Thomas presented his report, as treasurer of the Incorporated Mission Board of the Convention. This report was referred to the Committee on Home and Foreign Missions.

Rev. W. G. Sargent, Secretary for the Department of Education, submitted the report of the Department of Education, and Rev. D. B. Atkinson, D. D., Chairman of the Commission on Education, submitted the report of the Commission.

Hon. O. W. Whitelock, Secretary for the Department of Publishing, submitted the report of the Department of Publishing. Referred to the Committee on Publicity and Literature.

Voted that the members of the Commission on Publicity and Literature here present, get together and prepare a report on the subject, and to it was referred the report of the Department of Publishing.

Mr. James S. Frost submitted the report of the Aged Ministers' Home. Referred to the Committee on Ministerial Relief.

The Committee on the Roll submitted a partial report. Motion to adopt, and that badges be given to the persons named in the report carried.

The Convention then took a recess until 2:30 of the afternoon.

Benediction by Rev. D. B. Atkinson, D. D.

Burlington, N. C., October 18, 1922.

The afternoon session of the Convention was opened at 2:30, with President Coffin in the chair. Rev. A. W. Andes, of Virginia, conducted the devotional service.

Mr. Hermon Eldredge, Secretary for the Department of Sunday-schools, submitted the report of the Department. Report referred to the Committee on Sunday-schools.

Rev. W. G. Sargent, D. D., Chairman of the Commission on Sunday-schools, submitted the report of the Commission on Sunday-schools.

Rev. A. B. Kendall, Secretary for the Department of Christian Endeavor, submitted the report of the Department of Christian Endeavor.

Rev. J. F. Morgan, Chairman of the Commission on Christian Endeavor, submitted the report of the Commission on Christian Endeavor.

Rev. W. J. Hall, Chairman of the Commission on the State of the Church, submitted the report of the Commission on the State of the Church.

Rev. W. H. Denison, D. D., Superintendent of the Forward Movement, submitted the report of the Forward Movement of the Christian Church.

The following resolution was adopted:

"Whereas the hand of death has deprived this Convention of the presence and service of Rev. Alva H. Morrill, an ex-president of the Convention, and Rev. J. G. Bishop, for sixteen years secretary for the Department of Missions, therefore,

Resolved, that the Convention President be authorized to send messages of sympathy to the widows of these two men."

Mr. Hermon Eldredge, Chairman of the Commission on the Forward Movement, submitted the report of the Commission on the Forward Movement.

Rev. W. P. Minton, Chairman of the Commission on Organization, submitted the report of the Commission on Organization.

Rev. W. S. Alexander, D. D., President of Union Christian College, presented the following matter:

The American Christian Convention:

Brethren:

I have been delegated by the trustees of Union Christian College to submit to you for your most careful consideration, a proposition which we believe to be deserving of the attention of this body.

More than sixty years ago the Christian Church planted an Educational institution, all its own, on the beautiful bluffs overlooking the Wabash River at Merom, Indiana.

This institution has been the faithful servant of the Christian Church throughout its whole life. Many are the men and women in active Christian service today through our constituency who received their special training, all or in part, in that noble institution.

Conditions have greatly changed since she began her useful career. She has received insufficient attention to keep her abreast with the progress made in the educational world.

That element of her constituency most intensely interested in prolonging her usefulness, has prayerfully endeavored to discover that method of procedure which would bring about the desired results. There is no desire on the part of any to perpetuate an unneeded institution. But, believing that Union Christian College is so situated as to be made able to render to the Kingdom of our Christ through the Christian Church, a much needed service, we, her trustees desire to make known to the representatives of the Christian Church in Convention assembled what we have decided upon as the best mode of procedure to produce the desired results.

A legislative act passed by the State of Indiana, in 1907, makes possible a reorganization of the College. This we believe to be quite necessary. As it is, Union Christian College is owned by stockholders, made such by the purchase of stock in the early establishment of the College. This fact denies her some desirable privileges and stands in her way toward progress.

Favorable action has been taken by the stockholders in their regular annual meeting, by the trustees, the Alumni Association, and by the ten district conferences, each of which conferences has the right of nominating three men from whom one is to be elected by the stockholders as a trustee of the college to represent the conference which nominated him. Favorable action has been taken by each of these thirteen bodies toward a reorganization of the college.

The stockholders unanimously voted to surrender the rights originally granted them, on condition that The American Christian Convention would accept the responsibility of directing the institution.

This right would become hers by virtue of her being granted the privilege of electing nine of the fifteen trustees who should constitute the governing body. This power of election is to be held by the Executive Committee of the Convention. The other six trustees are to be elected by the Alumni Association.

The present trustee body, the Alumni Association, and the ten conferences having the right of representation on the trustee body have likewise voted to surrender their powers to The American Christian Convention on the same condition as stated above.

The action taken has been with the understanding that the college is to remain at Merom.

As it is today, removal of the college cannot be effected without special legislation.

Should the Convention choose to accept the college on the conditions named, and the need of removal arise in the future, this could be brought about by the special legislation which would be necessary at the present time to remove it.

We, the trustees of Union Christian College, very much desire that definite action be taken relative to the matter herein presented, by this Convention assembled in October, 1922.

W. S. ALEXANDER,

President Union Christian College.

Be it resolved that Union Christian College incorporated heretofore, and duly organized under and by her virtue of the laws of Indiana, and now existing and located at Merom, in Sullivan County, in said State, does now and hereby accept the provisions of an act of the General Assembly of the State of Indiana entitled: "An act authorizing universities, colleges, or other institutions of learning heretofore organized under general laws of the State of Indiana or created by special charters, or hereafter organized under the laws of the State of Indiana, to provide for the election of their board of trustees, in whole or in part, by church or ecclesiastical bodies, in part by the graduates therefrom, and in part by the board of trustees, and to provide for the division of its funds into separate classes under a separate manager, custodian, or treasurer for each fund, and providing a method for effecting such ends."

H, 20 Approved February 7, 1907.

and that the stock of said college heretofore issued shall after the adoption of this resolution be of no effect whatever; and that the Board of Trustees of such college be fifteen (15) in number, six (6) of whom shall be elected by the Alumni of the said college and nine (9) of whom shall be elected by The American Christian Convention by and through its Executive Committee. The said alumni shall elect two (2) of these said trustees annually and The American Christian Convention by and through its Executive Committee shall elect three (3) annually. All vacancies shall be filled by such Board of Trustees. The said Board of Trustees shall constitute the governing body of the said institution controlling its prudential and financial affairs. It shall elect the president, secretary, and treasurer of the college. The Secretary and Treasurer shall serve three years and the President so elected by the Board of Trustees shall serve a term of six (6) years, or until their successors are elected and duly qualified. The salaries of such officers shall be fixed by the said Board of Trustees. The funds of said college shall remain as they now are; that is, the endowment shall be kept on interest and the interest shall become a part of the current funds of said institution to be expended and used in providing teachers and necessary equipment for the said college and for the administration of its affairs. Said college must never be removed from its present location nor diverted from its original purpose.

The President shall be ex-officio member of the Board of Trustees and shall exercise general supervision and control of the affairs of the said institution. It shall be the duty of the secretary to keep a correct record and minutes of all meetings of the said Board of Trustees, issue all warrants under his hand and the seal of said corporation duly signed by the president thereof.

It shall be the duty of the treasurer as elected by said Board to keep the custody of the funds of said institution, pay the same out only upon an order issued by the secretary and duly signed by the president of said institution; said Board of Trustees shall require said secretary and treasurer to give bond to their satisfaction for the faithful keeping and accounting of all funds that come into their hands that belong to the said institution. Such bonds shall be approved by the executive committee of the said college, which committee shall consist of four (4) members of said board appointed by the president, who shall be ex-officio chairman thereof and the duties and powers of said committees shall be as follows: Such committee shall have full power to do and transact all such business as the Board of Trustees might or could lawfully do if in session in the interim between the meetings of such Board, subject, however, to its approval. The proceedings of such committee shall have full force and effect until the next subsequent meeting of said Board, and no longer, unless approved by the Board: Providing, however, that no such action shall in any case mean a violation of any contract made in good faith by the said committee. Such committee shall meet upon the call of the president, and a majority shall constitute a quorum for the transaction of business.

Passed by the Stockholders and the Board of Trustees, the governing

bodies of said college, this thirteenth day of June, Nineteen Hundred and Twenty-two, in their regular annual meeting at such time.

Annual Meeting of Stockholders of Union Christian College.

A. M. ADDINGTON, *Chairman.*

GAULT W. PLEASANT, *Secretary.*

Board of Trustees of Union Christian College, by

W. S. ALEXANDER, *President.*

GAULT W. PLEASANT, *Secretary.*

On motion it was referred to the Committee on Education.

The Convention adjourned until 7:30 p. m.

Benediction by Rev. G. W. Rippey, of Illinois.

Burlington, N. C., October 18, 1922.

The evening session was opened at 7:30, with the usual song service, conducted by Rev. J. F. Morgan, of Virginia, Rev. D. B. Atkinson, D. D., Vice-President of the Convention, presiding.

The scripture lesson was read by Rev. W. H. Martin, of Ohio, and Rev. N. G. Newman, of North Carolina, led the evening prayer.

Rev. F. G. Coffin, D. D., President of the Convention, delivered his quadrennial address, in which he discussed The Christian Church at Its Present Task.

The following resolution was offered and adopted:

"Resolved, that the Convention express its profound appreciation to Dr. Coffin, for his excellent address, and instruct the Department of Publishing to have the same printed in pamphlet form for free and extensive distribution, and that if at all possible, it be printed before the adjournment of this session."

An offering was taken for the Convention, amounting to \$106.42.

Rev. Leland Spaulding, of Massachusetts, pronounced the benediction of the evening.

Burlington, N. C., October 19, 1922.

The American Christian Convention was opened at nine o'clock, with the morning meditations by Rev. D. B. Atkinson, D. D., President Coffin in the chair.

The minutes of preceding sessions were read and approved.

The report of the Commission on Layman's Work was submitted by the Chairman, Rev. O. S. Thomas, D. D.

The report of the Commission on Evangelism was submitted by the Chairman, Rev. McD. Howsare.

The report of the Commission on Life-work Recruits was submitted by the Chairman, Rev. Roy C. Helfenstein, D. D.

The report of the Commission on Ministerial Relief was submitted by the Chairman, Rev. J. E. Etter, D. D.

The President retiring for a time, Rev. D. B. Atkinson, Vice-President, occupied the chair.

The report of the Commission on Public Morals was submitted by Rev. G. A. Conibear, D. D.

The report of the Commission on Social Service was submitted by the Chairman, President W. A. Harper, of Elon College, N. C.

The report of the Commission on Stewardship was submitted by the Chairman, Rev. E. A. Watkins, D. D.

The report of the Commission on Christian Unity was submitted by the Chairman, Rev. F. H. Peters, D. D.

Owing to the inability of Rev. W. T. Walters, D. D., Chairman of the Commission on City Churches, to attend, the report of the Commission was read by Rev. E. J. Bodman, of Massachusetts.

Owing to the absence of Rev. H. G. Rowe, Chairman of the Commission on the Rural Church, the report was submitted by Rev. J. A. Albright, of Ohio. Recess.

Dr. Sargent offered the following resolution, and moved its adoption:

"That the Committee on Education be instructed to have the resolution relative to Union Christian College, presented yesterday by President Alexander, printed as soon as possible, and be placed in the hands of the delegates that it may be more intelligently discussed when presented by the Commission on Education."

Motion to adopt carried.

President Coffin announced the Committee on Nominations as follows: (See list of Officers and Committees.)

Also the Committee on Matters contained in the Report of the Convention Secretary: (See list of Officers and Committees.)

The report of the Commission on Organization submitted a report through its Chairman, Rev. W. P. Minton, of Ohio.

It was moved by Dr. W. A. Harper that the Convention go into a Committee of the Whole. Motion carried.

Burlington, N. C., October 19, 1922.

The opening of the evening session of the Convention was preceded by a song service, conducted by Rev. J. F. Morgan, Song Director for the Convention.

The opening prayer was offered by Rev. George C. Enders.

President Coffin introduced Mr. Chas. D. Johnston, Superintendent of the Christian Orphanage, Elon College, N. C., who, in turn, introduced Mr. W. K. Holt, of North Carolina, who gave an interesting description of the Orphanage.

The children of the Orphanage then rendered a program of songs and readings, representing careful training, and expressing marked ability. The Superintendent of the Orphanage gave an interesting talk on the history and work of the institution. An offering was taken amounting to \$250.57.

Rev. A. B. Kendall, D. D., introduced the speaker of the evening, Mr. A. J. Shartle, Publication Manager, United Society of Christian Endeavor, Boston, Mass. Subject of address was "Christian Endeavor in the Life of the Kingdom."

Rev. A. B. Kendall, D. D., Secretary for the Department of Christian Endeavor, had composed a Christian Endeavor Forward Movement Crusade Rally Song, which he led the audience in singing, after which Rev. J. F. Morgan, of Virginia, conducted a Round Table, on the Problems of Christian Endeavorers.

The Committee on Resolutions submitted the following resolution, which was adopted:

"Resolved, that we, The American Christian Convention, express, by wire, to Mr. S. L. Slover, of the Norfolk Ledger Dispatch, Norfolk, Va., our great appreciation of the unusual religious page appearing weekly in their Saturday's edition, and especially of the very fine display given on Saturday, October 14, in the interest of this session of our Convention.

L. E. SMITH,
Committee on Resolutions."

The following message was wired to Mrs. J. G. Bishop, of Dayton, Ohio, and to Mrs. Alva H. Morrill, of Newton, N. H.

"We note with deep sorrow the death of _____ therefore, resolved that this Convention extend to _____ its sincere and heartfelt sympathy, and pray that the Father's grace be a sufficient stay and comfort in this hour of sadness. By vote of The American Christian Convention.

F. G. COFFIN, President."

Burlington, N. C., October 20, 1922.

The Convention was called to order at 9:00 a. m., by President Coffin, and the usual morning meditations were conducted by Dr. Atkinson.

The minutes of the preceding sessions were read and approved.

Mr. F. R. Beach, and Rev. W. H. Hainer, D. D., of the New Jersey Christian Conference, were in turn introduced, who represented the Christian Orphanage, at Carversville, Pa.

Rev. Dr. Lankford, pastor of the Christian Church, introduced the local pastors of Burlington, as follows:

Rev. W. B. North, D. D., Pastor Front Street M. E. Church.

Rev. Martin W. Buck, Pastor First Baptist Church.

Rev. E. C. Dean, Pastor Hocutt Memorial Baptist Church.

Rev. W. P. McCorkle, Pastor Piedmont Presbyterian Church.

Rev. W. R. Potter, D. D., Pastor First Presbyterian Church.

Rev. S. W. Taylor, Pastor Methodist Protestant Church.

Following the introduction the program of the Department of Sunday-schools was introduced and carried out as follows:

The Children's Division, by Mrs. F. E. Bullock, Dayton, Ohio. Mr. Hermon Eldredge spoke briefly of the efficient work of the Sunday School Board, and also on the Young People's Division. Mr. F. R. Beach, of Irvington, N. J., presented the Administrative Division.

The Convention was addressed by Henry F. Cope, A. M., D. D., of Chicago, Illinois; subject, "The Present Day Task of the Sunday-school."

Rev. H. H. Short, of Indiana, presented the Training of the Teacher.

The Committee on the Roll submitted its full report up to the hour, through its chairman, Rev. McD. Howsare, of Ohio. Report adopted.

The Convention returned to the Committee of the Whole.

Burlington, N. C., October 20, 1922.

The Convention was called to order at 5:45 p. m., with President Coffin in the chair. The Committee of the Whole submitted the following report:

Voted that all the nine items reported on organization be adopted, except number six.

Dr. A. G. Caris, of Ohio, offered the following resolution, and moved its adoption:

"Be it resolved that a committee of five members be appointed to prepare constitutional changes necessary to carry into effect policies adopted by this Convention, in this session."

Motion to adopt carried. Committee to write the action of the Convention into the Constitution: Dr. A. G. Caris, Ohio, Dr. Martyn Summerbell, New York, Dr. W. G. Sargent, Rhode Island, Dr. W. P. Minton, Ohio, Dr. D. B. Atkinson, Missouri.

Lieutenant Governor West, of Virginia, offered the following resolution, and moved its adoption: That the constitution of The American Christian Convention be amended as follows:

✓ "That we strike out the words Religious Body known as Christian, and insert in lieu thereof the words Christian Church."

Moved by D. B. Atkinson, D. D., of Missouri, that the resolution be referred to the Committee on Organization.

Motion pending the Convention adjourned to meet at 7:30 in the evening.

Burlington, N. C., October 20, 1922.

President Coffin called the Convention to order at 7:30 and introduced Mrs. Athella M. Howsare, of Ohio, President of the Woman's Board for Home Missions, who presided during the evening.

Mrs. C. H. Rowland, of Virginia, conducted the Devotional service, which included a Scripture reading, and a number of brief prayers.

Following this, a Service of Light was conducted in which a number of the members took part, a feature of which was a song by the Elon College girls.

Miss Midgett, of Fancy Gap, Va., gave an interesting and appealing address on the subject of "The Light to the Mountains."

Miss Frieda Kirkendall, of Haverhill, Mass., told the Convention of her work among the foreigners in the field of her service.

Miss Olive G. Williams, missionary to Porto Rico, home on furlough, was introduced, who brought to the platform the daughters of Rev. and Mrs. D. P. Barrett, missionaries to Porto Rico, and with her arms about them she spoke of the good work their father and mother were doing in Porto Rico, after which she spoke more extensively of the conditions on that Island.

Rev. J. O. Atkinson, D. D., of Elon College, addressed the Convention, speaking of how love has led woman to accomplish great tasks in the mission field.

An offering was taken for the Woman's Mission Boards amounting to \$154.30.

The benediction was pronounced by Rev. J. O. Atkinson, D. D.

Burlington, N. C., October 21, 1922.

The Convention met at nine o'clock a. m., President Coffin in the chair. Following the Morning Meditations, by Dr. Atkinson, the minutes of Thursday's proceedings were read and approved.

During the reading of the minutes, the Press Committee presented some matters, which were referred to the Committee on Resolutions.

The resolution to amend the constitution, submitted by Governor West,

of Virginia, pending at the time of adjournment, was called for, and submitted. The motion to refer was lost. The motion to adopt carried.

Rev. Willoe J. Hall, of Ohio, Chairman of the Committee on the State of the Church, read the report of the committee. Rev. D. G. Pleasant, of Ohio, moved the adoption of the report. The report was discussed, amended, and adopted as amended.

Rev. John H. Warner, of the Ohio Central Conference, in charge of the Y. M. C. A. work in Brazil, home on furlough, was introduced and welcomed.

It was voted that speeches should be limited to two minutes, and that no one should be allowed to speak twice on any one subject until all had spoken who wished to.

Rev. D. B. Atkinson, Chairman of the Committee on Education, submitted the report of the committee.

The rule, limiting speeches to two minutes, was lifted, in order that Rev. Alexander, President of Union Christian College, might have time to present matters concerning the college, and its proposition to the Convention.

The Convention then adjourned.

Burlington, N. C., October 21, 1922.

The Convention held its afternoon session, October 21, at Elon College, N. C. Rev. W. G. Sargent, D. D., Secretary for the Department of Education, presided.

The Convention was welcomed by the student body of the college in a series of college yells, in which all our colleges were mentioned, and also The American Christian Convention.

Dr. J. N. Dales, of Ontario, lead the prayer.

Rev. H. Shelton Smith, a graduate of Elon College, and now a student in Yale University, gave an address on "Christian Education."

Rev. Martyn Summerbell, D. D., President of Starkey Seminary and Palmer Institute, New York, represented that institution, speaking of its long and efficient service, and the splendid contribution it had made to the Christian Church.

Rev. A. G. Caris, D. D., President of Defiance College, Ohio, presented the character and work of Defiance College, speaking of the character and possibilities of the school.

Rev. F. G. Coffin, D. D., President of Palmer College, Missouri, represented the college of which he is president, reciting some of the struggles through which the school had come. He paid high tribute to Ex-Dean Sparks, and to Rev. D. B. Atkinson, the present Dean of the College. He assured the Convention of the value of the school, and laid emphasis upon the importance of our folks sending our children to our schools. The same emphasis had been previously made by Dr. Summerbell, in representing the institution over which he presides.

Rev. W. P. Fletcher, of Ontario, spoke of the educational institutions in Ontario, telling how Dr. J. N. Dales had assisted him, and other young men, to secure an education, and how now, though they do not have a Christian College in the Province, they have a hall for students of the Christian Church, preparing for the ministry.

Rev. W. S. Alexander, D. D., President of Union Christian College, spoke of the college, as to its accessibility and equipment.

Prof. N. G. Newman, of the faculty of Elon College, spoke of the needs and opportunities of the college.

The benediction of the afternoon was pronounced by Dr. Alexander, of Indiana.

Burlington, N. C., October 21, 1922.

The evening session of the Convention was opened at 7:30. Rev. D. B. Atkinson, of Missouri, Vice-President of the Convention, called the house to order, and announced that Rev. W. H. Denison, D. D., of Ohio, Superintendent of the Forward Movement of the Christian Church, would be in charge of the program of the evening.

Rev. Ernest D. Gilbert, of Massachusetts, Secretary for the Department of Devotions, conducted the devotional service.

The program of the evening was a symposium on the accomplishments and possibilities of the Forward Movement. The speakers were Rev. Donald P. Hurlburt, of Bangor, Maine; Rev. Rue Burnell, of Superior, Nebr.; Mr. John B. Pease, of Gasport, N. Y.; Mrs. Athella M. Howsare, of Dayton, Ohio; Rev. Willoe J. Hall, of Dayton, Ohio; Rev. W. P. Fletcher, of Toronto, Ontario; Rev. L. E. Smith, of Norfolk, Va.

Following the symposium, Rev. W. H. Denison, Superintendent of the Forward Movement, spoke on "Making the Forward Movement Permanent in the Life of the Church." The closing address of the evening was by Rev. F. G. Coffin, of Albany, Missouri, on "The Church's Future Program."

The benediction was pronounced by Rev. J. O. Atkinson, D. D., of North Carolina.

Burlington, N. C., October 22, 1922.

The Sunday morning service was conducted in the First Christian Church, by the pastor, Rev. G. O. Lankford, D. D., with the sermon by Rev. Frank H. Peters, D. D., of Ohio.

The Memorial Service began at 2:30 in the afternoon, with President Coffin in charge.

The song service was conducted by the song director, Rev. J. F. Morgan, of Virginia.

Rev. E. J. Bodman of Massachusetts offered prayer.

The Convention Secretary read the names of the ministers who had died during the quadrennium, the number read being 102.

Rev. A. M. Kerr, D. D., of Ohio, editor of The Herald of Gospel Liberty, gave the memorial address, and Rev. J. O. Atkinson, D. D., of North Carolina, spoke on "Filling the Ranks."

Before Dr. Atkinson began his address, he introduced Rev. J. W. Holt, of North Carolina, who had organized the Burlington, N. C., Christian Church, and served as its first pastor.

The benediction was pronounced by Rev. Mr. Holt.

Burlington, N. C., October 22, 1922.

The evening session was opened with the usual service of song, conducted by the song director.

Rev. O. S. Thomas, D. D., Dayton, Ohio, Secretary for the Department of Home Missions, presided during the evening.

Evangelist George D. Eastes, of Virginia, offered the evening prayer.

Rev. W. P. Minton read the following greetings from our mission fields in Porto Rico, and Japan.

*To The American Christian Convention,
Burlington, N. C.*

My Dear Brethren:

It is a pleasure to say that the Porto Rico Christian Conference, in its recent session, held in Ponce, Porto Rico, voted unanimously to send its most cordial and affectionate greetings to you in your quadrennial session, at Burlington, and to assure you that we, as co-laborers with you in the Master's Kingdom, desire that God's richest blessings may be showered upon you during the entire session, and that all your efforts for the advancement of his Kingdom may be crowned with great success.

Yours most cordially,

VICENTE RODRIQUEZ,
D. P. BARRETT,

Committee.

Takayama, Japan, August 23, 1922.

*To The American Christian Convention,
Burlington, N. C.*

Dear Brethren:

We, the members of the Japan Mission, send to you our Christian greeting, and our love, praying that the Father of our Lord Jesus Christ may grant you according, to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that rooted and grounded in love you may be able to comprehend with all the saints what is the length and breadth and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God, that your great Convention in seeing the fields white for the harvest, may be filled with a holy enthusiasm to send forth reapers, that in entering on great plans for the future work your plans and ours may be no smaller than the plans of our Lord God Almighty, Jesus Christ, King of Kings and Lord of Lords.

Pray for us that we may have strength, wisdom, and grace to worthily represent you and the great Master whom we love to serve.

Sincerely yours in the name of Christ our Lord,

A. D. WOODWORTH,
MRS. WOODWORTH,
E. C. FRY,
MRS. FRY,
W. Q. MCKNIGHT,
MRS. MCKNIGHT,
MARTHA STACY,
C. P. GARMAN,
KATHERINE W. GARMAN.

Dr. Thomas introduced a number of the field workers in the homeland, among them Miss Olive G. Williams, missionary to Porto Rico, home on furlough. Also the Misses Alice and Olyn Barrett, daughters of Rev. D. P. Barrett, missionary to Porto Rico, and Mr. Victor Rivera, missionary under

appointment to Porto Rico, and Miss Frieda Kirkendall, Superintendent of our Americanization work in Haverhill, Mass.

Rev. W. J. Hall, of Ohio, who had had charge of the Life-work Recruits, introduced the following named Life-work Recruits:

Lester T. Proctor, Greenfield, Iowa, Junior in Palmer.
 Llewellyn C. Fletcher, Toronto, Ontario, Postgraduate work in Yale.
 Judson R. Jones, Pleasant Hill, Ohio, Christian Divinity School.
 Alfred W. Hurst, Albany, Mo., Junior in Palmer.
 Ray M. Seeley, Yuba, Wis., Junior in Defiance.
 Morris J. Butler, Ferguson, Iowa, Junior in Palmer.
 Fletcher C. Lester, Summerfield, N. C., Postgraduate work in Yale.
 Selden B. Humphrey, Oronoque, Kan., Postgraduate work in Yale.
 H. S. Hardcastle, Dover, Del., Professor in Defiance.

Rev. W. P. Minton, D. D., of Ohio, Secretary for the Department of Foreign Missions, addressed the Convention on "The Opportunities and Possibilities, or the Open Door of the Foreign Field."

Rev. O. S. Thomas, D. D., of Ohio, Secretary for the Department of Home Missions, spoke of "The Opportunities and Possibilities, or the Open Door of the Home Field."

Rev. John R. Voris, of New York, Association General Secretary of the Near East Relief, gave the address of the evening, on the subject, "The Whole Gospel for the Whole Needs of the Whole World."

The benediction was pronounced by Rev. L. C. Fletcher, of Ontario.

Burlington, N. C., October 23, 1922.

The Convention was called to order at nine o'clock in the forenoon by the President, Rev. F. G. Coffin, D. D., of Missouri.

Rev. Dr. Atkinson conducted the Morning Meditations.

All unread minutes were read and approved.

Rev. W. P. Minton, of Ohio, Chairman of the Committee on Organization, submitted the unadopted part of the report of the Committee on Organization.

O. W. Whitelock, of Indiana, moved that that part of the report submitted, be referred to the Committee of the Whole.

Motion to refer was lost.

Moved by Rev. D. G. Pleasant, of Ohio; that the report, as a whole, be adopted.

O. W. Whitelock of Indiana, offered the following resolution, and moved its adoption, by substitution for Number Six, of the report:

"BE IT RESOLVED: That The Christian Publishing Association shall be ex officio the Department of Publishing, and the President of said Association shall be ex officio the Secretary for the Publishing Department. And

That the constitution of The American Christian Convention be amended as above provided."

Voted that O. W. Whitelock be given ten minutes for discussion of the amendment. Motion to amend by substitution lost.

Dr. D. M. Helfenstein, of Iowa, offered the following resolution, and moved its adoption.

"I move that item six be deferred for consideration to the time of our next Convention."

Motion to adopt lost.

Motion to adopt the report carried.

Voted to take from the table the report of the Committee on Education.

Rev. Dr. Summerbell, of New York, introduced Rev. Samuel McCrea Cavert, one of the General Secretaries of the Federal Council, who was heartily welcomed.

Rev. J. F. Burnett moved that the report of the Committee on Education be amended by substituting the following for the recommendations of the committee referring to Union Christian College.

WHEREAS the stockholders and trustees of Union Christian College located at Merom, Sullivan County, Indiana, have proposed to transfer to The American Christian Convention the college together with its endowment fund and all other material property owned and controlled by the said college to be owned and controlled by The American Christian Convention without purchase cost to the Convention and without stipulation as to future control.

And whereas said proposal of transfer contains a paragraph permanently locating the college at Merom, Sullivan County, Indiana, and whereas it is known that the law governing colleges and institutions of this kind forbids the removal of such institutions without the consent of each and all of the stockholders or by process of legislation: And whereas, the law of the State of Indiana governing colleges and like institutions, provides that said institutions may be removed at any time by the process of legislation; and whereas, the proposed transfer of the college to The American Christian Convention would put it on an exact par in said Convention as that of the other colleges related to it: Therefore, we recommend, that The American Christian Convention accept the transfer of Union Christian College under the provisions of the law of the State governing colleges and like institutions. We further recommend that the Executive Board of The American Christian Convention be authorized, together with the Trustees of Union Christian College, to complete the details of the transfer. We further recommend that The American Christian Convention elect nine Trustees of the Union Christian College whose term of office shall begin when the details of the transfer are completed, and who shall serve until their successors are elected and qualified. We further recommend that until details of the transfer are completed and endorsed by the Trustees of the college and Executive Board of the Convention that the present status of the college shall hold.

Motion to amend carried.

Moved that the opinion of Judge Ratcliff, of Indiana, as submitted to President Alexander, of Union Christian College, be filed with the report. Motion carried.

On motion the report of the Committee on Education went to the table.

In the temporary absence of Mrs. Alice V. Morrill, Chairman of the Committee on Foreign Missions, Rev. W. H. Martin, of Ohio, read the report. Motion to adopt the report carried.

Rev. J. F. Morgan, of Virginia, Chairman of the Committee on Christian Endeavor, submitted the report of the Committee.

Moved that the report be tabled until after the Committee on Constitution had reported. Motion carried.

In the temporary absence of Rev. G. O. Lankford, D. D., Chairman of the

Committee on Home Missions, the report of the Committee was read by Rev. Clarence Defur, of Indiana. Motion to adopt the report carried.

Owing to the enforced absence of Rev. W. T. Walters, of Virginia, Chairman of the Committee on City Churches, the report was read by Rev. E. J. Bodman, of Massachusetts. Motion to adopt the report pending the order of the day was called, and Rev. Mr. Voris, of New York, was given the privilege of the Convention.

At the close of his address, the Convention took the usual noon-day recess.

Burlington, N. C., October 23, 1922.

The afternoon session was opened at 2:30 with the President in the Chair. Rev. S. L. Beougher, of Graham, N. C., led the Convention in prayer.

The motion to adopt the report of the Committee on City Churches, tabled by the forenoon adjournment, was taken up and discussed, amended and adopted.

Voted that the Committee on Nominations be given more time.

The report of the Committee on Christian Unity was read by the Chairman, Rev. F. H. Peters, of Ohio.

Moved by Rev. D. G. Pleasant, of Ohio, that the report be adopted. Motion to adopt carried.

The Committee on Social Service reported, through its Chairman, President W. A. Harper, of North Carolina. Moved and seconded to adopt. Motion carried.

Moved by W. A. Harper that Rev. W. H. Denison be elected to represent us on the Federal Council Commission on Social Service. Motion carried.

Chaplain W. W. Elder was introduced and welcomed.

The Committee on Constitution submitted its report through its Chairman, President A. G. Caris, of Ohio. Moved and seconded to adopt. Moved and seconded to consider item by item. It was moved to amend by substitution, which was lost.

Motion to consider item by item prevailed, and items 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10 were adopted. Item 11 was referred to the Committee on Constitution.

Rev. McD. Howsare, Chairman of the Commission on Evangelism, submitted the report of the Committee. Rev. D. G. Pleasant, of Ohio, moved its adoption. Motion carried.

Moved by Dr. W. A. Harper, of North Carolina, that the Home Mission Department provide means for the support of the Department of Evangelism.

Moved by Rev. O. S. Thomas, that the motion be amended by substitution, that the financing of the several departments be referred to the Executive Board. Motion to refer to the Executive Board carried.

The Committee on the Forward Movement of the Christian Church, submitted its report, through its Chairman, Mr. Hermon Eldredge, of Pennsylvania. Moved and seconded that the report be adopted. Motion carried.

The item referred to the Committee on Constitution was reported back, and adopted. Moved and seconded to adopt the report as a whole. Motion to adopt carried.

Motion of the Committee on Christian Endeavor, that went to the table in

right of the Committee on Organization, was taken up and adopted, after recommendations one and two, which were referred to the Department of Religious Education.

Rev. Roy C. Helfenstein, D. D., of Delaware, Chairman of the Committee on Life-work Recruits, submitted the report of the Committee. The report was adopted.

Rev. J. E. Etter, of Indiana, submitted the report of the Committee on Ministerial Relief. Report pending, the Convention adjourned until 7:30 of the evening.

Burlington, N. C., October 23, 1922.

The evening session of the Convention was called to order by Rev. D. B. Atkinson, D. D., Vice-President, who presided during the evening.

The song service was conducted by Rev. A. B. Kendall, D. D., of Ohio. The evening prayer was led by Rev. R. E. Caswell, of Massachusetts.

Rev. Samuel McCrea Cavert, D. D., one of the General Secretaries of the Federal Council of the Churches of Christ in America, was introduced, and spoke on the subject of Christian Co-operative Movements.

Rev. Martyn Summerbell, D. D., of New York, spoke on the same subject. Benediction by J. F. Burnett.

Burlington, N. C., October 24, 1922.

The forenoon session of the Convention was opened with President Coffin in the Chair, and the usual Morning Meditations conducted by Dr. Atkinson. All unread minutes were read and approved.

The report of the Committee on Ministerial Relief, which went to the table by adjournment, was taken up, discussed, and adopted.

The Committee on Nominations submitted its report through the Secretary of the Committee, Rev. A. W. Sparks, of Pennsylvania. Rev. D. A. Long, D. D., of North Carolina, an Ex-President of the Convention, was called to the chair.

A motion prevailed, calling for the reading of the names of the officers of the Convention, and the several Boards and Committees, by groups, as reported by the Committee, which was done and the officers named were duly elected.

Burlington, N. C., October 23, 1922.

To The American Christian Convention:

We, your Committee on Nominations, beg leave to submit the following report:

For the offices of this Convention we nominate the following named persons—

President—Rev. F. G. Coffin, D. D., Albany, Mo.

Vice-President—Rev. Daniel B. Atkinson, D. D., Albany, Mo.

Secretary—Rev. J. F. Burnett, D. D., Dayton, Ohio.

Sec'y. of Dept. of Finance—Mr. John G. Myers, Pleasant Hill, Ohio.

Sec'y. of Dept. of Publishing—Hon. O. W. Whitelock, Huntington, Ind.

Sec'y. of Dept. of Home Missions—Rev. Omer S. Thomas, D. D., Dayton, Ohio.

Sec'y. of Dept. of Foreign Missions—Rev. W. P. Minton, D. D., Dayton, Ohio.

Sec'y. of Dept. of Christian Education—W. A. Harper, D. D., Elon College, North Carolina. (For list of officers, committees, etc., see Convention Officers.)

The Committee on Nominations wishes to recommend the following in connection with its nominations of President W. A. Harper as Secretary of Christian Education.

First—That if he be elected to this position, the newly elected Board of Christian Education shall, in consultation with President Harper and trustees of Elon College, consider the welfare of Elon College and permit him to remain as the President of Elon College, if in their judgment that seems necessary.

Second—That in the event of decision as indicated above the Board of Christian Education employ another man as full time field worker.

Dr. Coffin returned to the chair.

Rev. E. O. Watson, D. D., of the Federal Council of the Churches of Christ in America, in charge of the Washington office, was introduced and welcomed.

Rev. M. E. Porter, of the American Bible Society, was introduced and welcomed.

The Convention adjourned to give place to The Christian Publishing Association.

At the adjournment of The Christian Publishing Association the Convention was called to order by the President.

The report of the Committee on Public Morals was read by Rev. D. M. Helfenstein, D. D., of Iowa. Moved and seconded that the report be adopted. Motion to adopt carried.

Report of the Committee on the Rural Church was read by Rev. J. A. Albright, of Ohio. A Motion to adopt was carried.

Rev. M. E. Porter, of the American Bible Society, was given time and opportunity to represent that organization.

The tellers appointed for the election of the Board of Education reported, and the members, whose names appeared in the regular list of officers, were declared elected.

Mrs. Alice V. Morrill, of Ohio, President of the Woman's Board for Foreign Missions, reported the work of the Board for the past quadrennium. It was moved and seconded that the report be adopted. Motion to adopt carried, the President ruling that the adoption of the report made it a part of the Convention proceedings.

Mrs. Athella M. Howsare, of Ohio, reported the work of the Woman's Board for Home Missions. Motion to adopt carried, the President asking that Mrs. Howsare epitomize her report for the printed proceedings. Motion to adopt carried.

Mrs. Alice V. Morrill reported the names of the newly elected officers of the Boards of Home and Foreign Missions. The report was adopted, the names of the officers following:

Honorary Presidents—Rev. Ellen G. Gustin, Attleboro, Mass.

Rev. Emily K. Bishop, Terre Haute, Ind.

President—Mrs. Abbie B. Denison, 760 Ferguson Ave., Dayton, Ohio.

Vice-President at Large—Mrs. Alice M. Burnett, 310 S. Broadway, Dayton, O.

Regional Vice-Presidents—

Mrs. O. W. Whitelock, Huntington, Ind.—Central Christian Convention.

Mrs. C. H. Rowland, Franklin, Va.—Southern Christian Convention.

Mrs. D. B. Atkinson, Albany, Mo.—Western Christian Convention.

Mrs. Eva Chase, Providence, R. I.—New England Christian Convention.

Mrs. Georgia Weaton, Albany, N. Y.—Metropolitan Christian Convention.

Recording Secretary—Mrs. W. P. Minton, 318 Edgar Ave., Dayton, Ohio.

General Secretary—Mrs. Emma S. Powers, Room 25, C. P. A. Bldg., Dayton, Ohio.

Supt. of Young People's Dept.—Miss Beryl McReynolds, Sharpville, Indiana.

Associate for Junior Work—Miss Carrie Robinson, North Springfield, Pa.

Supt. of Cradle Roll Dept.—Mrs. Noma C. Johnson, 147 Ridge Ave., Dayton, Ohio.

Supt. of Thank-offering Dept.—Mrs. C. W. Johnson, Urbana, Ill.

Six Additional Members of Executive Board—

Mrs. Athella M. Howsare, 1535 N. Euclid Ave., Dayton, Ohio.

Mrs. Alice V. Morrill, 20 College Place, Defiance, Ohio.

Mrs. Lulu C. Helfenstein, 1230 Phillips Ave., Dayton, Ohio.

Mrs. W. J. Young, West Milton, Ohio.

Mrs. Carrie Beaver, Advance, Ind.

Mrs. A. F. Chase, 236 S. Conover St., Dayton, Ohio.

Representative to Federation of Woman's Board of Foreign Missions, and the Council of Women for Home Missions:

Mrs. Athella M. Howsare, 1535 N. Euclid Ave., Dayton, Ohio.

Mrs. Alice V. Morrill, 20 College Place, Defiance, Ohio.

Mrs. Abbie B. Denison, 760 Ferguson Avenue, Dayton, Ohio.

Mrs. Athella M. Howsare and Mrs. Alice V. Morrill were elected Field Secretaries, each giving half time.

Burlington, N. C., October 24, 1922.

The afternoon session was opened at 2:30, with President Coffin in the chair. Rev. E. C. Geeding, of Illinois, led in prayer.

Moved by Rev. C. H. Rowland, D. D., of Virginia, that Rev. Dr. S. A. Howell, Ex-President of Franklinton Christian College, and President-Elect Rev. J. A. Henderson be introduced to the Convention. Motion carried, and they were accordingly introduced.

Rev. D. B. Atkinson, D. D., Vice-President of the Convention, was called to preside.

Upon motion the report of the Committee on Education was taken from the table, discussed, and adopted.

The Committee on Stewardship submitted its report, through its Chairman, Rev. E. A. Watkins, D. D., of Ohio. Motion to adopt carried.

A resolution to change the constitution so that the words, General Convention of the Christian Church, would be substituted for the words, American Christian Convention, was read, and referred to the Committee on Constitution.

Mrs. F. E. Bullock, of Ohio, submitted the report of the Committee on Publicity and Literature. Motion to adopt carried.

The Committee on Sunday-schools submitted its report, by Miss Lucy Eldredge, of Pennsylvania. Report adopted.

Rev. E. A. Watkins, of Ohio, read the report of the Committee on Resolutions. The report was adopted, and in keeping with its suggestion Rev. J. E. Etter, D. D., of Indiana, led the Convention in prayer.

The report of the Committee on Army and Navy Chaplains was read by Dr. W. A. Harper, of North Carolina.

Following the reading of the report, Rev. E. O. Watson, Secretary in

charge of the Washington office of the Federal Council of the Churches of Christ in America, addressed the Convention in the interest of the Chaplains, both Army and Navy.

Chaplain W. W. Elder, of the Navy, gave the Convention some information concerning the work of Navy Chaplains.

The report of the Committee on Army and Navy Chaplains was adopted.

✓ Rev. A. G. Caris reported for the Committee on Constitution. Report adopted.

The following resolution was offered:

“RESOLVED, that O. S. Thomas, W. P. Minton, John H. Stewart, S. Q. Helfenstein, W. H. Denison, Alva M. Kerr, Mrs. F. E. Bullock, and J. F. Burnett be appointed and authorized to incorporate the Christian Church under the laws of the State of Ohio so as to conform to the names, conditions, and changes enacted by this session of The American Christian Convention.”

The motion to adopt carried unanimously.

Rev. L. E. Smith, of Virginia, Chairman of the Committee on Conservation and Advance, read the report of the Committee. The report was adopted.

The following resolution was offered and adopted:

“RESOLVED, that when we adjourn this session of the Convention that the following be the order of the closing:

Song—“Lead On, O King Eternal.”

Closing Remarks—Rev. F. G. Coffin, D. D., of Missouri.

Rev. W. W. Staley, D. D., of Virginia.

Closing Prayer and Benediction—Rev. S. Q. Helfenstein, D. D., of Ohio.

The Committee on Organization submitted further report, which on motion was adopted.

Moved and seconded that the reports that have been before this Convention, and which were not acted upon, by this Convention, be made a part of the proceedings and records of the Convention. Motion adopted.

Moved and seconded that Article 13 of the constitution, be amended by changing the word *eight* to *eleven*. Motion to amend carried, and the constitution was on motion adopted as a whole.

Rev. Clarence Defur, D. D., of Indiana, moved that the Convention proceed to nominate an additional three members of the Board of Christian Education. Motion carried, and the following persons were nominated, and elected—W. F. Corwith, of Brooklyn, N. Y.; Miss Helen Stearns, New Bedford, Mass.; Rev. W. S. Alexander, Merom, Indiana.

Rev. W. H. Hainer was chosen our representative to the American Bible Society.

Rev. C. G. Nelson, of Nebraska, read the report of the special committee to which had been referred the matters contained in the report of the Convention Secretary. Report adopted.

The President announced the following named committee as authorized by the report of the Committee on Resolutions:

On International Relief: F. R. Beach, 1200 S. Grove St., Irvington, N. J., Rev. A. B. Kendall, Springfield, Ohio, Rev. J. O. Atkinson, Elon College, N. C., Rev. J. M. Kauffman, Madrid, Iowa, Rev. E. R. Caswell, 198 Baldwin St., Laconia, N. H., Rev. W. P. Minton, Dayton, Ohio, Rev. Alva M. Kerr, Dayton, Ohio, Rev. J. F. Burnett, Dayton, Ohio, and Rev. W. H. Martin, Dayton, Ohio.

Burlington, N. C., October 24, 1922.

The evening session of the Convention was opened at 7:30 with Rev. D. B. Atkinson, D. D., of Missouri, Vice-President of the Convention, presiding.

Following the song service, conducted by Rev. J. F. Morgan, of Virginia, Rev. J. W. Piper, of Iowa, led the Convention in prayer.

Rev. Frank G. Coffin of Albany, Missouri, Chairman of the Standing Committee on Christian Unity, read the report of the Commission. Dr. D. A. Long, of North Carolina, moved its adoption. Motion to adopt carried.

The report of the Board of Control, of Franklinton Christian College, Franklinton, N. C., was submitted by Rev. Omer S. Thomas, Chairman of the Board of Control. Rev. J. W. Wellons, D. D., of Elon College, now in his ninety-seventh year, spoke in the interest of the college, giving a number of interesting events of the early history of the school. Motion to adopt the report carried.

Doctor J. N. Dales, of Ontario, addressed the Convention, and presented to the Convention the beautiful Canadian flag, which, with the flag of the United States had hung on the wall of the church during the entire Convention. The flag is to be left in the custody of the Burlington Christian Church, and the Southern Christian Convention. The Convention voted to accept the gift, and President Coffin voiced the thanks and appreciation of the Convention.

Voted to commend to the Department of Publishing the address of Rev. Martyn Summerbell, with its desire to have it published for free and extensive distribution.

Moved that all unfinished business be referred to the Executive Board.

The Convention closed its quadrennial session held at Burlington, N. C., October 17-24, 1922, in the following order: Convention hymn led by Rev. J. F. Morgan of Virginia; closing remarks by President F. G. Coffin, D. D., of Missouri, and Ex-President of the Southern Christian Convention, Rev. W. W. Staley, D. D., of Virginia. The closing prayer was offered by Rev. Samuel Quinn Helfenstein, D. D., of Ohio.

Membership of the Convention

AS REPORTED BY THE COMMITTEE ON THE ROLL

ALL MEMBERS REPORTED WERE PRESENT.

American Christian Convention Officers

Rev. F. G. Coffin, Albany, Mo.
 Rev. D. B. Atkinson, Albany, Mo.
 Rev. J. F. Burnett, Dayton, Ohio.
 Mr. John G. Myers, Pleasant Hill,
 Ohio.
 Hon. O. W. Whitelock, Huntington,
 Ind.
 Rev. W. G. Sargent, Providence, R. I.
 Mr. Hermon Eldredge, Erie, Pa.
 Rev. Omer S. Thomas, Dayton, Ohio.
 Rev. W. P. Minton, Dayton, Ohio.
 Rev. A. B. Kendall, Springfield, Ohio.

Home Mission Board—

Rev. Omer S. Thomas, Dayton, Ohio.
 Mr. M. S. Campbell, Collison, Ill.
 Rev. G. O. Lankford, Burlington, N. C.
 Mrs. Athella M. Howsare, Dayton,
 Ohio.

Foreign Mission Board—

Rev. W. P. Minton, Dayton, Ohio.
 Rev. Warren H. Denison, Dayton,
 Ohio.
 Rev. W. P. Fletcher, Toronto, Ont.
 Rev. L. E. Smith, Norfolk, Va.
 Mrs. Alice V. Morrill, Defiance, Ohio.

Board of Education—

Rev. W. G. Sargent, Providence, R. I.
 Rev. R. C. Helfenstein, Dover, Del.
 Rev. H. A. Smith, Versailles, Ohio.

Sunday School Board—

Mr. Hermon Eldredge, Erie, Pa.
 Mrs. Fred Bullock, Dayton, Ohio.
 Mr. F. R. Beach, Irvington, N. J.
 Rev. H. H. Short, Hagerstown, Ind.
 Rev. S. Q. Helfenstein, Dayton, Ohio.

Christian Endeavor Board—

Rev. A. B. Kendall, Springfield, Ohio.
 Rev. J. F. Morgan, Winchester, Va.
 Rev. R. G. English, Albany, N. Y.
 Rev. F. E. Rockwell, Albany, Mo.
 Rev. A. E. Kemp, Troy, Ohio.

President Woman's Board for Home Missions—

Mrs. Athella M. Howsare, Dayton,
 Ohio.

President Woman's Board for Foreign Missions—

Mrs. Alice V. Morrill, Defiance, Ohio.

Officers of The Christian Publishing Association—

Hon. O. W. Whitelock, Huntington,
 Ind.
 Rev. J. O. Atkinson, Elon College, N.
 C.
 Rev. H. Russell Clem, Greensboro,
 N. C.
 Mr. H. E. Sims, Piqua, Ohio.
 Rev. Alva Martin Kerr, Dayton, Ohio.
 Rev. S. Q. Helfenstein, Dayton, Ohio.
 Mr. Hermon Eldredge, Erie, Pa.

Prof. J. N. Dales, Drayton, Ont.
 Dr. W. W. Staley, Suffolk, Va.
 Rev. F. H. Peters, Defiance, Ohio.
 Mr. J. B. Pease, Gasport, N. Y.
 Rev. C. G. Nelson, Gresham, Nebr.

College Presidents—

Rev. Albert G. Caris, Defiance, Ohio.
 Rev. Martyn Summerbell, Lakemont,
 N. Y.
 Dr. W. A. Harper, Elon College, N. C.
 Rev. W. S. Alexander, Merom, Ind.
 Rev. F. G. Coffin, Albany, Mo.
 Rev. J. A. Henderson, Franklinton,
 N. C.

Central Illinois Conference—

Ministerial—

Rev. G. W. Rippey, Atwood, Ill.
 Rev. I. M. Hoel, Tuscola, Ill.

Lay Membership—

Mrs. C. W. Johnson, 311 W. Oregon
 St., Urbana, Ill.
 Mrs. M. S. Campbell, Collison, Ill.
 Mrs. O. L. Jones, Urbana, Ill.

Central Indiana Conference—

Ministerial—

Rev. D. O. Coy, Lebanon, Ind.

Central Iowa Conference—

President—

Rev. J. W. Piper, Legrand, Iowa.

Ministerial—

Rev. Sarah M. Piper, Legrand, Iowa.

Lay Membership—

Mr. Morris Butler, Albany, Mo.

Eastern Indiana Conference—

Ministerial—

Rev. R. P. Arrick, Farmland, Ind.
 Rev. Arlie E. Cortner, Albany, Ind.
 Rev. D. R. Lusk, Farmland, Ind.
 Rev. Nannie Martin, Farmland, Ind.
 Rev. Guernsey Stephens, Farmland,
 Ind.
 Rev. A. B. Thornburg, Farmland,
 Ind.
 Rev. Lloyd Reich, Kitchel, Ind.
 Rev. H. H. Short, Hagerstown, Ind.

Lay Membership—

Mr. William P. Rockhill, Win-
 chester, Ind., R. R.
 Mr. S. C. Farlow, Selma, Ind., R.
 R. 2.
 Mrs. S. C. Farlow, Selma, Ind., R.
 R. 2.
 Dr. E. J. Davis, Mooreland, Ind.
 James E. Shendler, Liberty, Ind.,
 R. R.
 Mrs. Nettie Thornburg, Farmland,
 Ind., R. R. 2.
 James L. Fuller, Albany, Ind.
 Marguerite Strong, 225 N. Mulbery
 St., Muncie, Ind.

Eel River Conference—**President—**

Rev. J. E. Etter, Huntington, Ind.

Ministerial—

Rev. Frieda Kirkendall, 15 Bartlett St., Haverhill, Mass.

Lay Membership—

Mrs. O. W. Whitelock, Huntington, Ind.
Miss A. Florence Messimore, Sidney, Ind.

Erie Conference—**President—**

Mr. Hermon Eldredge, 715 W. 8th St., Erie, Pa.

Ministerial—

Rev. H. L. Lott, East Springfield, Pa.
Rev. L. E. Dearborn, Springboro, Pa.

Lay Membership—

Millie J. Chapman, M. D., Springboro, Pa.
Mrs. Lee Harvey, 236 Liberty St., Conneaut, Ohio.

Illinois Conference—**Ministerial—**

Rev. A. H. Bennett, Merom, Ind.

Iowa State Conference—

Rev. D. M. Helfenstein, Keokuk, Iowa.

Maine Conference—**Ministerial—**

Rev. D. P. Hurlburt, Bangor, Maine.

Merrimack Conference—**President—**

Rev. E. R. Caswell, 198 Baldwin St., Laconia, N. H.

Ministerial—

Rev. W. E. Baker, Woodstock, Vt.

Lay Membership—

Mrs. G. A. Conibear, Lakemont, N. Y.

Miami Ohio Conference—**President—**

Rev. W. J. Young, West Milton, Ohio.

Ministerial—

Rev. J. A. Albright, Eaton, Ohio, R. R. 7.
Rev. O. P. Furnas, West Milton, Ohio.
Rev. W. J. Hall, Dayton, Ohio, R. 1.
Rev. McD. Howsare, 1535 N. Euclid Ave., Dayton, Ohio.
Rev. A. W. Hirby, 312 Edgar Ave., Dayton, Ohio.
Rev. J. S. Kegg, Pleasant Hill, Ohio.
Rev. W. H. Martin, 1227 Home Ave., Dayton, Ohio.

Rev. D. G. Pleasant, Campbellstown, Ohio.

Rev. Geo. C. Enders, Defiance, Ohio.

Lay Membership—

Mr. Jesse Beery, Pleasant Hill, Ohio.
Mrs. Abbie B. Denison, 760 Ferguson Ave., Dayton, Ohio.
Mr. H. E. Sims, Piqua, Ohio.
Mr. L. Lehman, Versailles, Ohio.
Mrs. Nettie Young, West Milton, Ohio.
Mrs. Emma S. Powers, Room 25 C. P. A. Bldg., Dayton, Ohio.
Mr. T. H. Banta, Lebanon, Ohio.
Mr. P. G. Yantis, Troy, Ohio.
Mr. H. L. Price, Eaton, Ohio, R. R.
Mr. John H. Stewart, C. P. A. Bldg., Dayton, Ohio.
Mrs. Zora Albright, Eaton, Ohio, R. R.

Mt. Vernon Conference—**President—**

Rev. R. H. Long, Centerburg, Ohio.

New Jersey Conference—**President—**

Rev. W. H. Hainer, 37 Myrtle Ave., Irvington, N. J.

Ministerial—

Rev. Edw. A. Barth, Burnett Ave., Hilton, N. J.
Rev. John E. Epright, Milford, N. J.

Lay Membership—

Mrs. W. H. Hainer, 37 Myrtle Ave., Irvington, N. J.
Mr. Wm. R. Sailer, Milford, N. J.
Mrs. F. R. Beach, 1028 Sanford Ave., Irvington, N. J.
Mr. Wm. F. Corwith, 851 Manhattan Ave., Brooklyn, N. Y.
Mrs. Wm. R. Sailer, Milford, N. J.

New York Central Conference—**President—**

Mr. James S. Frost, West Henrietta, N. Y.

Ministerial—

Rev. G. A. Conibear, Lakemont, N. Y.

Lay Membership—

Mr. Harry Brate, Lakemont, N. Y.

New York Eastern Conference—**Ministerial—**

Rev. Edwin B. Flory, Hardy Ave., Norfolk, Va.
Rev. N. W. Crowell, Sprakers, N. Y.
Rev. R. G. English, 126 Chestnut St., Albany, N. Y.
Rev. W. D. Rockwell, Medway, N. Y.

Lay Membership—

Mrs. T. G. Robinson, 17 Barclay St., Albany, N. Y.
Miss Abbie K. Miller, Medway, N. Y.
Mrs. B. G. Palmer, Medway, N. Y.
E. C. Griffin, Ravena, N. Y.

New York Western Conference—**Ministerial—**

Rev. R. H. Peel, Gasport, N. Y.

Northern Illinois Conference—**Ministerial—**

Rev. R. W. Pittman, LeGrand, Iowa.
Rev. E. C. Geeding, Ashton, Ill.

Northern Kansas and Nebraska Conference—**Ministerial—**

Rev. Rue Burnell, Superior, Nebr.

Northwestern Indiana Conference—**Ministerial—**

Rev. D. A. Cook, Alexandria, Ind.
Rev. L. E. Dull, Argos, Ind.

Lay Membership—

Mr. Thomas Galloway, Delphi, Ind.,
R. R. 1.
Mr. Wm. Baugher, Rochester, Ind.

Northwestern Ohio Conference—**Ministerial—**

Rev. S. A. Caris, Defiance, Ohio.
Rev. G. B. Garner, West Cairo, Ohio.
Rev. G. R. Mell, Lima, Ohio.
Rev. Rufus Emmert, Middletown, Ind.

Lay Membership—

Mrs. G. B. Garner, West Cairo, Ohio.
Myrtle Emmert, Middletown, Ind.
Mrs. B. F. Seitz, Columbus Grove, Ohio.

Ohio Central Conference—**Ministerial—**

Rev. H. J. Duckworth, Mt. Sterling, Ohio.
Rev. Henry Crampton, Mt. Sterling, Ohio.

Lay Membership—

Mr. R. W. Fisher, Sunbury, Ohio.
Mrs. Mary Dunlap, Mt. Sterling, Ohio.

Ohio Eastern Conference—**Ministerial—**

Rev. Herman A. Lewis, Mt. Sterling, Ohio.

Ontario Conference—**Ministerial—**

Rev. C. J. Felton, 513 Markham St., Toronto, Ont.
Rev. L. C. Fletcher, 162 Westmount Ave., Toronto, Ont.

Lay Membership—

Mrs. W. P. Fletcher, Toronto, Ont.

Rays Hill and S. Pa. Conference—**President—**

A. F. Foor, Everett, Pa.

Ministerial—

Rev. A. W. Sparks, Everett, Pa.
Rev. L. A. Duvall, Akersville, Pa.
Rev. A. R. Garland, Belle Grove, Md.

Lay Membership—

Mr. Ira D. Mellott, Warfordsburg, Pa.

Mrs. Ira D. Mellott, Warfordsburg, Pa.

Eugene C. Mellott, Cumberland, Md.

Rhode Island and Mass. Conference—**President—**

Rev. Edwin J. Bodman, 3520 N. Main St., Fall River, Mass.

Ministerial—

Rev. Ernest D. Gilbert, Box 624, Fall River, Mass.
Rev. Herbert M. Hainer, New Bedford, Mass.
Rev. P. S. Sailer, 41 Summer St., Westerly, R. I.

Lay Membership—

Mr. Fenner C. Brownell, Winter St., Fall River, Mass.
Mrs. Ernest A. Chase, 405 Potter Ave., Providence, R. I.

Richland Union Conference—**Ministerial—**

Rev. R. M. Seely, Defiance, Ohio.

Rockingham Conference—**Ministerial—**

Rev. L. L. Spalding, Haverhill, Mass.

New York State Association—

Rev. J. B. Pease, Gasport, N. Y.

Southern Christian Convention—**President—**

Rev. L. E. Smith, 4312 Colonial St., Norfolk, Va.

Ministerial—

Dr. W. W. Staley, Suffolk, Va.
Dr. R. C. Helfenstein, Dover, Del.
Dr. I. W. Johnson, Suffolk, Va.
Dr. W. C. Wicker, Elon College, N. C.
Rev. A. W. Andes, Harrisonburg, Va.
Dr. J. O. Atkinson, Elon College, N. C.
Dr. J. P. Barrett, Henderson, N. C.
Rev. R. F. Brown, Columbus, Ga.
Rev. H. W. Elder, Richland, Ga.
Rev. S. C. Harrell, Durham, N. C.
Dr. W. M. Jay, Holland, Va.
Dr. P. H. Fleming, Burlington, N. C.
Dr. G. O. Lankford, Burlington, N. C.
Dr. W. D. Harward, Dendron, Va.
Dr. N. G. Newman, Elon College, N. C.
Rev. C. B. Riddle, Burlington, N. C.
Dr. C. H. Rowland, Franklin, Va.
Rev. J. H. Lightbourne, Holland, Va.
Rev. T. E. White, Sanford, N. C.
Rev. J. L. Foster, Waverly, Va.
Rev. O. D. Poythress, South Norfolk, Va.
Rev. P. T. Klapp, Elon College, N. C.
Dr. W. S. Long, Chapel Hill, N. C.
Dr. D. A. Long, Franklinton, N. C.

Lay Membership—

Pres. W. A. Harper, Elon College, N. C.
Hon. J. E. West, Suffolk, Va.
Mr. J. A. Williams, Franklin, Va.
Mr. P. J. Kernodle, Richmond, Va.
Mr. F. L. Moffitt, Ashboro, N. C.

Mr. W. K. Holt, Burlington, N. C.
 Mrs. W. H. Carroll, Burlington, N. C.
 Mrs. J. B. Gay, Franklin, Va.
 Mr. D. R. Fonville, Burlington, N. C.
 Mr. Chas. D. Johnston, Elon College,
 N. C.
 Mrs. J. L. Foster, Waverly, Va.
 Miss Lucy M. Eldredge, Richmond,
 Va.
 Mr. E. T. Holland, Holland, Va.
 Mr. Roy A. Larrick, Winchester, Va.
 Dr. W. P. Lawrence, Elon College,
 N. C.
 Mrs. W. V. Leathers, Holland, Va.
 Mrs. W. R. Sellars, Burlington, N. C.
 Mr. W. J. Graham, Burlington, N. C.
 Mr. B. D. Jones, Holland, Va.
 W. V. Leathers, Holland, Va.
 Mrs. J. A. Williams,

Southern Indiana Conference—

President—

Rev. Clarence Defur, Wakarusa,
 Ind.

Southern Illinois Conference—

Ministerial—

Rev. J. T. Brooks, Mansfield, Ill.

Southern Kansas Conference—

Ministerial—

Rev. Mrs. Emma Rasmussen, Staf-
 ford, Kansas.

Lay—

Mr. N. J. Rasmussen, Stafford, Kan.

Southern Ohio Conference—

President—

Rev. W. V. Miller, Lynchburg, Ohio.

Ministerial—

Rev. A. J. Bowman, Georgetown,
 Ohio.
 Rev. W. R. Brodt, West Union, Ohio,
 R. R. 3.

Lay Membership—

Mrs. J. F. Burnett, 310 S. Broadway,
 Dayton, Ohio.

Southern Wabash Illinois Conference—

President—

Rev. A. O. Jacobs, Olney, Ill.

Ministerial—

Rev. S. Price, Greenup, Ill.

Lay Membership—

Miss Mary Mann, Newton, Ill.
 Mrs. A. O. Jacobs, Olney, Ill.

Mrs. S. Price, Greenup, Ill.
 Mrs. L. C. Jacobs,

Tioga River Conference—

President—

Rev. A. L. Allen, Lawrenceville, Pa.

Ohio State Christian Association—

Rev. E. A. Watkins, Lima, Ohio.

Union Iowa Conference—

Lay Membership—

Mr. A. L. Coop, Fairfield, Iowa,
 R. R. 2.
 Mrs. A. L. Coop, Fairfield, Iowa,
 R. R. 2.

Western Indiana Conference—

President—

Rev. W. P. Kibby, Advance, Ind.

Ministerial—

Rev. G. Robert Van Zant, Darling-
 ton, Ind.
 Rev. A. E. House, Linden, Ind.
 Rev. C. F. Baldwin, S. Solon, Ohio.

Lay Membership—

Mr. E. M. Henderson, 624 N. West
 St., Lebanon, Indiana.
 Mrs. E. M. Henderson, 624 N. West
 St., Lebanon, Ind.
 Mr. Rollin A. Plunkett, Sullivan,
 Ind.
 Mr. J. S. Cash, Lebanon, Ind., R. R. 4.
 Mr. J. M. Snyder, Frankfort, Ind.
 Mrs. J. M. Snyder, Frankfort, Ind.
 Mr. John West, Sharpsville, Ind.
 Mrs. John West, Sharpsville, Ind.
 Mrs. Carrie Beaver, Advance, Ind.

Western Iowa Conference—

President—

Rev. Jesse Kauffman, Madrid, Iowa.

Ministerial—

Rev. Alfred W. Hurst, Albany, Mo.
 Rev. Lester Proctor, Albany, Mo.
 Rev. L. E. Follansbee, Portsmouth,
 N. H.

York and Cumberland Conference—

President—

Rev. Nelson M. Heikes, Freedom,
 N. H.

Lay Membership—

Mrs. Anna W. Heikes, Freedom,
 N. H.

Report of the Convention Secretary

Including Proceedings of Executive Board, Board of Church Polity, and Joint Boards

Historical

At the session of The American Christian Convention held at Marion, Indiana, October, 1890, I was elected Secretary for the Department of Sunday-schools. Up to this time the Department was a name, and nothing more. I immediately cast about for something to do, and found that the only field open to me was a column in *The Herald of Gospel Liberty*, which the editor consented might be used to explain the weekly Sunday-school lesson. This field I cultivated to the best of my ability for four years. The Executive Board, at that time, was composed of the following named brethren: Rev. D. A. Long, President; Rev. J. J. Summerbell, Secretary; and the following departmental secretaries: Missions, Rev. J. G. Bishop; Education, Rev. Martyn Summerbell; Finance, Hon. F. A. Palmer; Publishing, Rev. H. J. Duckworth; Sunday-schools, Rev. J. F. Burnett. There were seven Vice-Presidents: Revs. I. H. Coe, J. P. Barrett, O. T. Wymans, C. W. Garoutte, C. I. Deyo, C. DeWeese, L. Fordyce. The Vice-Presidents were not members of the Executive Board.

In April, 1894, the Executive Board met in Norfolk, Virginia, at which time Rev. J. J. Summerbell, then Secretary of the Convention, resigned, and I was elected to fill the vacancy, until the meeting of the Convention, in October of the same year. The Convention met in Haverhill, Mass., in October, 1894. It was at this session of the Convention that I was elected Secretary, which office I have held until now. I may not have filled it, but have held it nevertheless. I have no claim upon the partiality of my brethren, and am under great obligation to them for their kindly indulgence through all the years of my public service. While my interest is unabated in the church to which I have not only given the best that was in me, but all there was of me, I feel that it is both wise and right that I should open the way for a free and untrammelled action by the Convention.

I was first nominated by Rev. Martyn Summerbell, which fact I have always appreciated, and sincerely hope that neither his name, nor his fame, has suffered by my official conduct.

During these thirty-two years of service the following named gentlemen have served the Convention as President: Rev. D. A. Long, D. D.; Rev. Alva H. Morrill, D. D.; Rev. O. W. Powers, D. D.; Rev. W. D. Samuel, D. D., and the present incumbent, Rev. F. G. Coffin, D. D., all of whom walked in the ways of the Lord, and served the Christian Church with great wisdom and commendable zeal.

PROCEEDINGS OF THE EXECUTIVE BOARD

The Executive Board met in regular session during the quadrennium, in the places, and at the times herein mentioned. The entire proceedings of these

sessions are recorded, and the book is open to any, or all, who may care to read them. Such items of procedure as are of general interest to the Convention, or should be made a part of the Convention proceedings, will be found in this report, to be approved, or disapproved, according to the judgment of the Convention itself.

The Executive Board met in the Hotel Cleveland, Cleveland, Ohio, May 7, 1919, and carefully considered a memorial, which had been referred to it by the Convention in session at Conneaut, Ohio.

MEMORIAL

To The American Christian Convention in Session, Conneaut, Ohio,
DEAR BRETHREN:

The Afro-Christian Convention in its biennial session, held at Graham, N. C., June 15-23, 1918, passed the following resolutions, and authorized its presentation by a delegation to the above named convention in session.

WHEREAS, This Convention has launched a campaign to raise \$25,000 to aid our Educational Institution—Franklinton Christian College, and

WHEREAS, It is the sense of this body that The American Christian Convention's constituency should be relieved somewhat of the financial responsibility of the said college. For the highest gratitude a beneficiary can render to a benefactor, is as soon as he is able to help himself, to relieve him of his benefaction.

Be it therefore Resolved, That The American Christian Convention, the official custodian of the said college, be memorialized thus: That the control of Franklinton Christian College be placed into the hands of brethren selected from the Afro-Christian Convention. Thus encouraging our constituency to do its full share in the support of our beloved institution.

Be it also Resolved, That a delegation be appointed by this Convention to present this resolution to the American Christian Convention in session at Conneaut, Ohio.

Signed,

J. W. PATTON
C. A. STROUD
W. G. AVANT
E. W. RUSSELL
W. E. SUMNER

Committee.

In consequence of the above resolutions, the following brethren are appointed to present same to The American Christian Convention, or a committee appointed for the reception of such instruments: S. A. Howell, J. E. Samuels, Wesley Rainey, and J. W. Patton.

C. A. HARRIS, *Secretary*,
Afro-Christian Convention.

Rev. D. B. Atkinson and Rev. W. G. Sargent were appointed to draft the consideration of the Executive Board and present it to the Afro-Christian Convention, as its action in the matter.

To the Afro-Christian Convention:

Responding to the memorial of the Afro-Christian Convention, relative to placing Franklinton Christian College under the conduct of the Board of Control, composed of members of the Afro-Christian Convention, we are of the opinion that recognizing the fact that the Afro-Christian Convention is now represented on the Board of Control, and will continue to be so represented, and further, that the action proposed might affect deleteriously the support of the members of The American Christian Convention, and furthermore, since the death of Rev. John Blood, who so long and faithfully sponsored Franklinton, creates a transitional period which will make the demands upon the future administration of unusual character and weight:

Therefore be it Resolved, That The American Christian Convention deems it in the interest of Franklinton, that the personnel of the Board should remain as at present racially constituted.

We further recommend that the Home Mission Board, the Woman's Home Mission Board, the Educational Board, and The Southern Christian Christian Convention have representation on the said Board of Control.

We recommend also that the Board of Control make thorough investigation of the work being done at Franklinton Christian College, and of the advisability of enlarging the curriculum, with a view to affording higher cultural advantages, and if such changes seem to be advisable, that the Board be requested to put them into effect.

The above proceedings were officially conveyed to the officers of the Afro-Christian Convention.

It was at this session that the Convention Secretary was instructed to have the proceedings of the Convention at Conneaut printed at the earliest possible time, which was done.

The Executive Board met in regular session in Dayton, Ohio, May 27-29, 1919, at which time the following business was transacted:

Rev. E. K. McCord was elected Acting Secretary for the Department of Foreign Missions, to serve until such time as the secretary elect for said department should deem it wise and right to terminate the arrangement.

Voted that the addresses given at the Conneaut session of the Convention be printed in full in the Proceedings of the Convention, and also bound together for free distribution, which was done.

Voted that all funds for Franklinton Christian College be included in Home Mission Funds, and the Home Mission Secretary be requested to publish monthly statements relative to the work and income for Franklinton Christian College. Also that information be published immediately as to channels through which money should go, and officials of Board of Control.

Revs. D. B. Atkinson, O. S. Thomas, and W. G. Sargent were appointed to draft plans for the guidance and activities of the Bureau of Ministerial Supplies, and report such plan at the session of the Board in October, 1919.

Dr. Sargent resigned as a member of the Every Member Canvass, and Rev. E. K. McCord was chosen to fill the vacancy.

Voted to authorize the Convention Secretary to omit from The American Christian Convention Department of *The Herald of Gospel Liberty*, the itemized reports of monthly remittances, as his judgment may approve.

Rev. E. K. McCord submitted some matters from Rev. Joseph A. Johnson, of South America, which were referred to the Mission Board.

A communication from Rev. Saloni, of South Africa, was also presented by Rev. E. K. McCord. Voted that the Secretary of the Convention, Secretary of the Home Mission Department, and Acting Secretary of the Foreign Mission Department, be authorized to voice the action of the Board to Rev. Mr. Saloni, with instruction not to go beyond the former action of the Executive Board in the matter.

A recommendation from the Board of Church Polity for the employment of the President of the Convention, for his entire time, was submitted, and adopted as follows:

We recommend that, in consideration of the great present need of our Forward Movement, Dr. F. G. Coffin, President of the A. C. C., devote his entire time to the work of the Convention, through visiting conferences and district gatherings, co-operating with the Forward Movement, promoting a program of denomination standardization, and supervising, in a general way, the program of the several departments of the Convention; and that the term of service be during the present quadrennium, and that the question of salary and terms of service be referred to the Executive Board of The American Christian Convention, and the Executive Committee of the Forward Movement.

A very careful consideration was given to the subject of Evangelism and Social Service, which was disposed of by the adoption of the following resolution:

Resolved, That the Bureau of Evangelism and Social Service be directed to turn over the work of Evangelism to the Forward Movement, and the work of Rural Life to the Home Mission Board, and proceed to organize the work of Social Service in accordance with plans to be worked out in connection with the Home Mission Secretary.

Following the adoption of the above resolution, it was voted to continue the Bureau of Evangelism and Social Service, as then constituted, until the meeting of the Board in October.

The regular session of the Executive Board was held in Dayton, Ohio, October 21-24, 1919.

Early in the session Rev. Wilson P. Minton, Secretary-elect for the Department of Foreign Missions, having qualified, took his place as a member of the Board. He was granted a leave of absence during the present school year, and Rev. E. K. McCord was continued as Acting Secretary for the Department.

The Convention auditors submitted the following report, which was adopted:

Dayton, Ohio, October 20, 1919.

To The American Christian Convention:

The books of J. F. Burnett, Secretary, have been audited by the undersigned for the period of October 1, 1918, to September 30, 1919, and found correct.

A. F. CHASE,
NETUM RATHBUN,
Auditors.

Notwithstanding *The Christian Annual* showed a financial deficit, the Executive Board regarded it as an indispensable publication.

In the matter of Rev. J. A. Johnson's standing in the Christian Church and his work in British Guiana, the Convention renewed his credentials and authorized the following letter to be mailed to the Afro-Christian Convention:

To the Brethren of the Afro-Christian Convention:

DEAR BRETHREN:

This is to appraise you of the fact that The American Christian Convention has renewed its credentials to Rev. J. A. Johnson, of Georgetown, British Guiana, and that this action has been taken in accordance with his representations, in order to help him maintain his position, and hold the work. But The American Christian Convention has no desire to forestall the Afro-Christian Convention, or to do anything that will hinder your body in prosecuting or developing the missionary work you have undertaken in British Guiana. On the contrary, we heartily commend your Convention for what it has done, and wish you large success in your foreign missionary work.

With heart-greetings,

AMERICAN CHRISTIAN CONVENTION,
By J. F. BURNETT, *Secretary.*

The following resolution was adopted:

Resolved, That, for more effectual working, the Church Year be divided into five periods. January and February to be known as a period of Evangelism, March and April as a Foreign Mission period, May and June as a Home Mission period, July, August, September, and October as a period of Christian Stewardship and Spiritual Intensification.

That the educational effort during these periods be placed respectively in the hands of the Foreign Mission Board, the Home Mission Board, the Educational Board, and the Sunday School Board acting jointly, the Sunday School Board and two committees to be appointed—one on Evangelism and the other on Spiritual Life of the Church.

That during these periods all possible effort be made through the denominational press and the local church to develop the life and work of the church along the particular line of work indicated. Especially, where possible, by training the church for leadership in the life of the nation and the world.

In keeping with the resolution, the President appointed the following named committees:

Spiritual Life of the Church—Rev. George C. Enders, Defiance, Ohio; Rev. Henry W. McCrone, St. Johnsville, N. Y.; Rev. J. W. Harrell, Burlington, N. C.

Evangelism—Rev. Roy C. Helfenstein, Urbana, Ill.; Rev. Willoe J. Hall, Franklin, N. H.; Rev. Geo. D. Eastes, Raleigh, N. C.

The following resolution had been adopted by the General Committee of the Seaside Chautauqua and School of Methods:

Resolved, That the General Committee of the Seaside Chautauqua and School of Methods of the Christian Church, request The American Christian Convention, functioning through its various Boards, to establish, foster, and aid in the support of Summer Chautauquas and Schools of Methods in all sections of our denomination.

The resolution was adopted, adding thereto the names of W. H. Denison, Hermon Eldredge, W. A. Harper, O. W. Whitelock, and P. S. Sailer, who were instructed to promote the plan set forth in the resolution.

The following matter was submitted, and referred to the Department of Foreign Missions and Sunday-schools:

We commend the action of The American Christian Convention at its latest session, in authorizing a deputation to visit our Mission Field in Japan; and we call to the attention of its Executive Board the fact that the gathering of the World's Sunday School Association in Japan will provide an opportune occasion for such a visitation.

The Foreign Mission Department of
The Mission Board,
W. H. DENISON, *President*,
MRS. M. T. MORRILL, *Sec'y Pro Tem*.

It was voted that the several departments of the Convention be instructed to begin at once a Campaign of Education, in the interest of statistics, and authorized to appoint statistical representatives in each conference.

President Coffin reported the meeting of the Ad Interim Committee of the Inderdenominational Council of the Evangelical Churches in the United States, for Organic Union, setting forth the plans and purposes of the Council, and it was voted that Rev. W. G. Sargent and Hermon Eldredge be made additional representatives. We now have four representatives in the Council—Rev. F. G. Coffin, Albany, Mo.; President W. A. Harper, Elon College, N. C.; Rev. W. G. Sargent, Providence, R. I., and Mr. Hermon Eldredge, Erie, Pa.

The Executive Board met in its regular session in Dayton, October 19-22, 1920.

The report of the Secretary revealed a deficit in the resources of the Federal Council of the Churches of Christ in America, which had resulted from the increased cost in all lines of its service, and also an unjustifiable indifference of our own people to our financial obligation to the Council. The Secretary was authorized to remit an additional hundred dollars to the Council, and to pay the expense of our members from the current fund of the Convention.

The Convention Secretary had been supplying at Franklin, Ohio, as opportunity afforded, which fact was reported to the Board, and the following action taken:

Moved by O. W. Whitelock that the Convention Secretary be authorized to supply at Franklin Christian Church, subject to such denominational calls as shall demand his service, until such time as a pastor of the church can be secured, which, in the judgment of the Board, need not be delayed. Carried.

The report of the Convention President revealed extensive activities and profitable service during the year, and Revs. W. G. Sargent and Omer S. Thomas were appointed to confer with him in the interest of full-time service, as soon as arrangements could be made. This they did, and reported as follows:

Recognizing the highly efficient service, denominationally and interdenominationally, which the President of The American Christian Convention has rendered in his field work for the Christian Church, your committee recommends that as soon as it is possible he be urged to give his whole time to The American Christian Convention.

Professor S. O. Albaugh, Secretary for the Department of Finance, submitted his resignation.

It was voted to accept the resignation, and to enclose with notice of such acceptance, the very hearty appreciation of the Board for the service of the retiring Secretary, and to accompany such notice with a check for fifty dollars, as a slight token of the Board's appreciation of the service rendered.

Mr. John Myers, of Pleasant Hill, Ohio, was elected to fill the vacancy.

Voted that fifty percent of the income from the Forward Movement to The American Christian Convention become Permanent Fund, and that the President, Secretary, and Secretary for Finance of the Convention, be an Investment Committee.

Rev. Carlyle Summerbell, who had previously been appointed to represent the Christians, on the Commission on Relations With France and Belgium, brought to the Board the fact that an effort was being made by the aforesaid committee to use a million dollars for the purpose of rehabilitating the churches in France, and asked that the Convention, through its several boards, bear its share of this amount of money. The Board authorized Rev. Carlyle Summerbell to make an appeal through the churches, in the interest of rehabilitating the Protestant Churches of France, the appeal to be mailed from the office of the Secretary. The call was promptly mailed and the financial response is recorded on page 66 of this report.

The Board, at its annual session in 1919, had appointed a committee on Summer Chautauquas and School of Methods, in all sections of the denomination, and the committee submitted the following report:

Your committee begs leave to report that progress has been made during the year in carrying out instructions of this Board.

At Winona Lake, Indiana, the Eel River Christian Conference had a very strong program, with representative denominational speakers, and much merit was recognized in the general program. The Conference is now contemplating a building, costing in the neighborhood of fourteen thousand dollars, with a seating capacity of about eight hundred, with committee rooms to accommodate conferences and conventions. The conference desires the co-operation of the boards in some financial assistance toward the erection of this building. We believe Winona Lake should become a great center for religious education and school of methods for our Middle West.

Note—The building mentioned in the above paragraph was completed and dedicated in August, 1921.—SECRETARY.

At Craigville, Mass., a strong program for a full week was conducted,

using speakers from our entire denomination. The program was strong and very profitable through all of our New England section.

The Seaside Chautauqua and School of Methods at Virginia Beach was postponed until next year on account of the Forward Movement campaign that was on at that time in the Southern Christian Convention. It will be conducted next year as usual.

Under the general plan as heretofore carried out, a summer conference for rural pastors was carried on at Defiance College this summer, for a term of three weeks. Some forty of our pastors were there. This was an invaluable school for our active pastors, and a strong spirit was shown, asking that a summer school like that become a permanent institution.

At Palmer College, Albany, Mo., in connection with the annual meeting, the Western Christian Convention held a conference of some days, with denominational speakers, and a strong desire was shown that such a summer school for workers in that convention should be continued.

These things have been done without any meeting of your committee. They have been experiments, and have shown a strong desire on the part of our brotherhood for such a work of religious education to be done.

We suggest that a committee be named to carry on such work during the next year, and at that time bring a definite report to this Board. These various Summer Conferences and Schools of Methods should consult with the committee so named, in arranging their programs for next year. Committee: Revs. W. H. Denison, P. S. Sailer, Hon. O. W. Whitelock, President W. A. Harper, Mr. Hermon Eldredge.

The Executive Board met in Dayton, Ohio, October 19-21, 1921.

Voted that the Federal Council be requested to apply the amount paid Dr. Goodell, less expense for lectures on evangelism at Pastors' School, at Defiance College, July, 1921, on the \$1,000.00 requested from the Christian Church in support of the Federal Council.

Voted that the Commission on Christian Unity be instructed to prepare, and mail to all of our pastors, a pamphlet on the subject of Christian Unity, incidentally mentioning the Federal Council, and requesting that such pamphlet be read to their congregations, and also mailing with said pamphlet a letter, mentioning the apportionment allotted to the Christian Church by the Federal Council, of one thousand dollars a year, and requesting that either an offering or an appropriation be made to said fund and to appropriate five hundred dollars of the Convention Fund on the apportionment of the present year.

Rev. Alva M. Kerr, D. D., was elected alternate member of the Federal Council of the Churches of Christ in America, to fill the vacancy caused by the death of Rev. M. T. Morrill, and also member of the Commission on Christian Unity, to fill the vacancy caused by the death of Rev. John MacCalman.

The following resolution was adopted:

WHEREAS, The American Christian Convention is receiving fifteen percent of the Forward Movement Funds, for which it is obligated to take advanced steps, and

WHEREAS, The work of the President of the Convention in giving half of his time to the field work for the Convention is along the line of that contemplated in the Forward Movement, from which the Convention has received \$24,000, and

WHEREAS, Each of the Departments' receipts has been given for the definite purpose for which they exist, therefore be it

Resolved, That the Departments be not asked to pay a share of the salary of the President of the Convention, together with his expense, but that this be paid from the receipts of The American Christian Convention from the Forward Movement of the Christian Church.

The following resolution had been adopted by correspondence, but owing to the character of the matter involved, the Secretary reported it to the Executive Board when in session:

The Executive Board adopted by correspondence the following resolution:

WHEREAS, the Eel River Christian Conference has succeeded in erecting a great building at Winona Lake, Indiana, the purpose of which is to further the general interests of the Christian Church, and which is, in a very correct sense, a denominational building, therefore, I move that The American Christian Convention, in view of the above facts, contribute two hundred dollars toward the expense of said building, the same to be paid according to the plans to be announced on the day of dedication.

There were five members of the Executive Board at Winona Lake, at the time of the dedication of the Christian Temple, referred to in the above resolution. This building is so distinctively a denominational enterprise that it was their opinion that \$300.00 should be added to the original contribution. The five members present at the dedication authorized me to move that The American Christian Convention contribute an additional \$300.00 to the Christian Temple Fund, Winona Lake, Indiana.

The motion to appropriate the additional three hundred dollars was seconded and carried.

Voted that in view of the facts, as presented by the Convention Secretary, and the Secretary for the Department of Home Missions, that the editor of *The Christian Annual* be instructed to omit the record of the Ohio Valley Conference from the Christian Annual for 1922, and that the Secretary of The American Christian Convention be instructed to omit the listing of this Conference from the Convention records for the same period of time.

Dayton, Ohio, October 10, 1921.

To The American Christian Convention:

We have completed the audit of books as kept by your Secretary, Rev. J. F. Burnett, D. D., for the year October 1, 1920, to September 30, 1921. A few clerical errors discovered have been corrected. The books are neatly and carefully kept and all money received is properly accounted for. Closing for the year the books exhibit the following:

Cash in Bank as shown by statement		\$3,063.87	
Less checks outstanding:			
Check No.	Amount	Check No.	Amount
1337	\$228.24	1350	\$ 7.79
1340	153.60	1351	15.60
1344	85.22	1353	13.51
1345	204.01	1354	4.16
1346	571.36	1355	6.30
1347	3.89	1356	17.00
1348	199.39	1357	5.00
1349	5.00		\$1,520.07
Net amount in bank Sept. 30, 1921		\$1,543.80	
Note entered on the books as cash		257.97	1,801.77
Cash Book Balance			1,801.77
Divided as follows:			
A. C. C.		\$	551.53
Purity Fund			332.41
Educational Fund			6.11
Federal Council			38.40
Ministerial Fund			16.68
Porto Rico Fund			14.40
Mite Box Fund			1.00
Near East Relief Fund			580.40
Christian Unity Fund		260.84	\$1,801.77

Respectfully submitted,
A. F. CHASE,
NETUM RATHBUN,
Auditors.

An invitation from the church at Burlington, N. C., and an invitation from the Eel River Christian Conference, were presented to the Convention for its next quadrennial session. On motion of O. W. Whitelock, these invitations were referred to the Executive Board of the Convention, and the Trustees of the Christian Publishing Association, in joint session.

At a meeting of the two Boards it was unanimously decided to accept the invitation from Burlington, N. C.

The following named commissions were authorized, and F. G. Coffin, J. F. Burnett, O. S. Thomas, W. P. Minton, and W. H. Denison were made a Central Committee to arrange the several commissions.

Christian Endeavor, Christian Unity, City Churches, Education, Evangelism, Foreign Missions, Forward Movement, Home Missions, Laymen's Work, Life-work Recruits, Ministerial Relief, Organization, Publicity and Literature, Public Morals, the Rural Church, Social Service, State of the Church, Stewardship, Sunday-schools.

Voted to publish a condensed edition of the President's report, in The Herald of Gospel Liberty, and also in leaflet form.

Voted that \$200.00 of the amount coming from the Franklin Christian Church for the service of the Secretary be used by him in the interest of the Franklin Church, as his judgment may direct. It should be stated that more than \$500.00 a year went into the Convention fund from the Franklin Christian Church, besides creditable contributions to all the other funds.

Voted that Revs. Alva M. Kerr and J. F. Burnett be a committee to edit the condensed reports of the Convention Departments, which are to be furnished to The Herald of Gospel Liberty, and afterward put into pamphlet form for free distribution, and 8,000 copies of same were ordered to be printed.

Voted that we endorse the plans of co-operation, as submitted by the Federal Council of the Churches of Christ in America, and pledge our co-operation to the extent of our ability.

Revs. F. G. Coffin, J. F. Burnett, O. S. Thomas, W. P. Minton and A. B. Kendall, with Rev. W. W. Staley as consulting member, were constituted a program committee, each department to provide its own program, subject to change, approval and place by the Program Committee.

W. A. Harper, Netum Rathbun, J. B. Gove, E. M. Carter, and W. S. Alexander were appointed a Committee on Transportation. Later Mr. Rathbun resigned, and Rev. McD. Howsare was appointed in his place.

The Secretary for Finance submitted a report, which was adopted, but as he will report in full to the Convention, the report is not copied here.

FEDERAL COUNCIL MATTERS

In response to a request from the Federal Council of the Churches of Christ in America for a representative from each of its constituent bodies to be members of the Commission on Relations with France and Belgium, Rev. Carlyle Summerbell, D. D., was duly elected to membership from the Christian Church.

On August 28, 1919, Rev. F. G. Coffin, D. D., President of The American Christian Convention was elected a member of the Administrative Com-

mittee of the Federal Council of the Churches of Christ in America, to represent the Christian Church.

Our financial obligation to the Federal Council of the Churches of Christ in America has been fully met from year to year, but not without continued and tiresome effort to secure sufficient funds. Quite often it has been necessary to draw upon the regular Convention Fund in order to honor our membership in the Council. Along with other efforts of like character, the Executive Board, in January, 1920, adopted the following preamble, and resolution, which, with an urgent appeal from the Convention Office, was mailed to all our ministers and church clerks:

WHEREAS, The American Christian Convention has repeatedly endorsed the Federal Council of the Churches of Christ in America, and

WHEREAS, Our former method of securing funds to meet our obligation to this great organization has been embarrassing to our ministers, and wholly inadequate to the task, and

WHEREAS, We have again and again been embarrassed because we had not sufficient means with which to do our share of the Council's work, therefore be it

Resolved, That the Executive Board of The American Christian Convention request all the churches of the Christians to make an offering to this fund, sometime during the month of April, for each recurring year during the present quadrennium; and be it further

Resolved, that the Secretary of the Convention is hereby authorized to arrange for this offering through the ordinary channels of taking such offerings; and be it further

Resolved, that the pastors and church officers be urged to cooperate in this offering to the end that as a church we may do our part of the Kingdom work.

In January, 1920, Rev. F. G. Coffin, D. D., President of The American Christian Convention was elected a member of the Ecumenical Conference, as planned by the Federal Council of the Churches of Christ in America.

The Federal Council recommended to its constituent bodies that it be authorized to appoint a committee, which should be fully representative of its constituent bodies, and whose members should be selected with the approval of their appointing power, to enter into conference with the Executive Committee of the Interchurch World Movement, and to hold such other conferences as might be found necessary, with a view to recommending the wisest procedure in the interest of the co-operative movement as a whole. This recommendation was adopted, the fact of which was mailed to the Secretary of the Council.

The Executive Board endorsed the plan of the Federal Council of the Churches of Christ in America to celebrate the tercentenary of the landing of the Mayflower at Plymouth Rock, and recommended that all the congregations of the Christian Church fall in line with said observance. Rev. F. G. Coffin, D. D., and Rev. W. G. Sargent, D. D., had been appointed members of the committee by the Federal Council.

Under the direction of the Federal Council, a meeting of representatives of a number of evangelical churches was held at Geneva, Switzerland, in August, 1920, to consider the advisability of holding a Universal Conference of the Church of Christ on Life and Work. It was the unanimous conviction of the representatives present that such a conference should be held to deal, not with organic union, or any ecclesiastical or theological question at issue between different communions, but to deal with the practical work of the church at home and abroad.

It is the plan to hold such a conference within two or three years, probably in 1923, and looking to this a temporary Committee on Arrangements was appointed at Geneva, with instructions to enlarge, by the addition of official representatives from each communion, expressing approval of the plan,

and a willingness to co-operate. The Temporary Committee was also instructed to divide into sectional committees.

Consequently the American Section of the Committee of Arrangements in completing its organization requested action from each constituent body on the following two points:

1. Formal approval of the conference to consider the life and work of the churches.
2. Ratification of the member previously nominated to represent the church on the American Section of the Committee of Arrangements.

It is thoroughly understood that the Committee of Arrangements should have no power to take action, committing the churches, except upon their approval after reference to them, or their constituted authorities.

In keeping with the above proceedings, the Executive Board nominated Rev. W. P. Minton, D. D., as member of said Committee on Arrangement, and also voted to continue its representative in the conference, and elected Rev. W. P. Minton, D. D., a member from the Christian Church.

Later, on August 15, 1921, the Convention was requested to increase its representation on the Committee, which it did by nominating Rev. Roy C. Helfenstein, D. D., so that our representatives are Rev. W. P. Minton, D. D., Dayton, Ohio, and Rev. Roy C. Helfenstein, D. D., Dover, Delaware.

THE FEDERAL COUNCIL AT BOSTON

This report was written by Dr. Martyn Summerbell.

To The American Christian Convention:

DEAR BRETHREN:

As one of the members of your body delegated to attend session of the Fourth Federal Council of the Churches of Christ in America, which was held in Boston, Mass., December 1-6, 1920, it falls to me to present the following report:

This it would seem to have been one of the great meetings of the modern church. It brought together four hundred accredited delegates from thirty of the Protestant denominations, and with them affiliated representatives from all the leading organizations of Protestant religious activity. Official visitors also were present from the churches of Great Britain, France, Belgium, Switzerland, Italy, Holland, Japan, China, Australia, Canada, and Mexico; and this fact goes to show that what at first was a movement in the American church, has become a world-wide influence. Of these delegates many were missionaries fresh from their stations in the foreign field.

The opening session was held in Ford Hall, which was well adapted for the purpose. The business sessions were conducted in the Park Street church, and the special evening services, to which the general public was admitted were held in S. Paul's Cathedral, in the Old South Meeting House, and in Trinity church.

The spirit of the Council in all its sessions was that of devout submission to God and of brotherly Christian service. It is seldom that such a religious body has given so much time to prayer and worship, for all the sessions, whether of the morning, the afternoon or the evening, were begun with an extended religious service of reading of the Scripture, exposition of the lesson, and prayer, and the business sessions were suspended before the time of closing for prayer and the benediction. The second day of the Council a gentleman from one of the great eastern cities, and prominent in his home place, remarked to me in the hotel that it was the most pious assortment of preachers that he had ever happened among. At the Friday evening service in Trinity church, the presiding bishop, who led the prayers, inserted a special petition for the more general unity of the children of God.

After the recent war with all its horrors, and its aftermath of confusion

and disintegration, much thought was given to relations with the Orient, and especially to the Shantung question, the Korean question, the Siberian question, and the ultimate influence on the Orient of the presidential campaign in America, which had just been concluded. Coupled with these matters, all of which concerned Foreign Missions, was the approval of closer co-operation in the Mission fields, and particularly the movement for the union of the churches in China, Japan, and Africa, among which there was a noticeable trend toward corporate union, as well as toward a more intimate spiritual union. It was felt throughout the Council that the church in America has a responsibility that is nothing short of world wide.

In its outlook toward the future the Council proposed a more vigorous campaign for evangelism and a more systematic presentation of the need for religious education. It was also suggested that more adequate arrangements be provided regarding the various plans and activities of the various religious bodies. The following expression, which was adopted with others by vote of the Council, characterizes the temper of the assemblage when it says, "The Council believes that the time has come for fuller action on its part in the fulfilment of the purpose of its establishment, 'for the prosecution of work that can be better done in union than in separation.'"

From that statement it must seem patent to all who think that the Federal Council is upon the true foundation, and that it is striving earnestly for the best things in the Master's kingdom.

Our regular delegates to the Council were Rev. J. O. Atkinson, Rev. J. F. Burnett, Secretary of The American Christian Convention, Rev. F. G. Coffin, President of The American Christian Convention and a Vice-President of the Federal Council, Rev. M. T. Morrill, Rev. W. W. Staley, and Rev. Martyn Summerbell.

Our corresponding members were President W. A. Harper of Elon College, Rev. Roy C. Helfenstein, Rev. A. H. Morrill, and Rev. W. G. Sargent.

It is the conviction of your representative, not lessened by the lapse of the two years since the Council was held, great as was the work of the Boston Council, that the Federal Council of the Churches of Christ in America is advancing toward greater achievements for Christ and his Church.

Respectfully submitted,

Member of the Executive Committee of the Federal Council.

PARK GROVE CHRISTIAN CHURCH

Springfield, Ohio

In February, 1921, O. W. Whitelock and J. F. Burnett were appointed a committee to visit the Park Grove Christian Church, Springfield, Ohio, and investigate conditions, and report their findings, with recommendations, to the Board. The Committee made two visits to Springfield, and investigated as thoroughly as it was capable of doing, and submitted its report, with recommendations, to the Board. The report was received, but not adopted. Neither were the recommendations. The whole proceeding is fully recorded in the book of records.

PROCEEDINGS BY CORRESPONDENCE

During the quadrennium, the Executive Board of the Convention did quite an amount of business by correspondence, a full record of which may be found in the written proceedings of the Board. This report contains a full summary of such proceedings, except such as had to do with the routine of the Convention.

SECURING THE PRESIDENT'S SERVICE

In keeping with a recommendation of the Board of Church Polity, and because of the fact that the Convention President had been elected President of Palmer College, the Board employed the Convention President for half time

service, at a salary of \$1,050.00, plus the travel and office expense. The expense thus incurred was apportioned as follows:

Department of Missions	20	%
Forward Movement	20	%
American Christian Convention	20	%
Christian Publishing Association	10	%
Educational Department	12½	%
Sunday School Department	12½	%
Christian Endeavor Department	5	%

BEQUESTS

By the goodness of the late Mrs. H. C. Phelps, of North Greece, N. Y., the Convention was made a legatee by her will, the provisions of which have been carefully and fully carried out. For the sake of information, permanent record, and clear understanding of the whole matter, the ruling of the Convention President concerning said bequest is herein given:

Rev. J. F. Burnett, D. D.,

Secretary American Christian Convention,
Dayton, Ohio.

Dear Dr. Burnett:

Replying to your reference of January 16, requesting decision upon the matter of the Phelps' will, I beg to advise that I have gone over the copy of the will in my possession, and make the following discoveries:

Of the first two thousand dollars remitted to you by Mr. Phelps, five hundred belongs to The American Christian Convention, as a Permanent Fund, only the interest of which may be used for the support of Convention work.

The remaining fifteen hundred is to be used as a Permanent, or Endowment Fund, with the following distribution: five hundred dollars to Home Missions; five hundred dollars to Foreign Missions, and five hundred dollars to the Aged Ministers' Home. In the reference to these three beneficiaries I find no statement in which it is necessary to construe that The American Christian Convention hold the funds, and pay over the interest to the enterprises. It would seem to me, in view of this, that it would simplify matters, place responsibility where it belongs, and in every way be a more apt course of procedure for the Secretary of the Convention to turn over to these three beneficiaries the amount belonging to each, with full instruction as to source, and manner of use.

The second remittance, of one thousand and sixty-eight dollars, is the residuary bequest, as covered by the sixth item of the will. Five hundred and thirty-four dollars of this goes to Church Extension, and a like amount to The American Christian Convention. I note in the designation of the latter, that the testator says, "To be used for the spread of the gospel in our homeland." Judging from other generalities of the will, and the fact that it was not made by an expert, I assume that this five hundred and thirty-four dollars is designed to be used for the regular work of the Convention. Were it not so intended, a technical interpretation of the wording would make it either Church Extension, or Home Mission Fund. I would, therefore, rule that you are at liberty to use the five hundred and thirty-four dollars to promote the general work of your office, and of the Convention, which I doubt not will come entirely within the desires of the testator.

Fraternally yours,

F. G. COFFIN,

President American Christian Convention.

In March, 1920, through the goodness of Mrs. J. F. Clymer, of Hartsville, Indiana, the Convention received \$200.00, for which the Convention gave an Annuity Note, bearing six percent interest, during the natural lifetime of Mrs. Clymer.

INTERCHURCH WORLD MOVEMENT

On November 7, 1919, the Executive Board authorized Rev. W. H. Denison, Superintendent of the Forward Movement of the Christian Church, in consultation with the departments of the church most vitally concerned, to make appointment of persons, in such sections of our brotherhood as his wisdom might indicate, to represent us in special meetings and conferences of the Interchurch World Movement, in the hope of more closely affiliating our Forward Movement with the Interchurch World Movement.

During January, 1920, the following memorial came to the Executive Board from the Forward Movement Committee, and in time was submitted by it to the Executive Board of the Convention.

Resolved, That we memorialize The American Christian Convention to underwrite the guarantee of five percent to the Interchurch World Movement on the askings of the Departments which will share in the Forward Movement receipts.

Resolved, That in case of failure of any department to meet this responsibility the Forward Movement guarantee to assume the responsibility, deducting from such department according to the basis of distribution.

M. T. MORRILL, Secretary.

The following resolution was adopted:

Resolved, That the request set forth in the Memorial from the Executive Committee of the Forward Movement be granted, and that The American Christian Convention underwrite the amount named, in favor of the Interchurch World Movement, with the distinct understanding that each of the several Departments of the Convention, viz. Home Mission, Foreign Mission, Educational, Publishing, Sunday School and Christian Endeavor, shall be responsible for the full share of the underwriting, as named by them for the amount asked for.

During February, of the same year, the following memorial was submitted to the Executive Board by the Executive Committee of the Forward Movement:

At a meeting of the Executive Committee of the Forward Movement Committee of the Christian Church, Saturday, January 24, 1920, the following actions were taken:

It was voted to memorialize the Executive Board of The American Christian Convention to rule that money raised through the financial campaign of the Interchurch World Movement in Christian Churches be divided on the following basis:

Foreign Mission	25%
Home Mission	25%
Education	20%
American Christian Convention	15%
Sunday-schools	5%
Christian Endeavor	5%
Publishing	5%

Resolved, That we request The American Christian Convention to underwrite the guarantee of five percent to the Interchurch World Movement on the askings of the departments which will share in the Forward Movement receipts.

Resolved, That in case of failure of any department to meet this responsibility the Forward Movement guarantee to assume the responsibility, deducting from such department according to the basis of distribution.

WHEREAS, The Southern Christian Convention has memorialized the Executive Committee of the Forward Movement to increase the goal of the Forward Movement to five million dollars; and

WHEREAS, All goals previously set have been by The American Christian Convention; therefore,

Resolved, That we recommend to The American Christian Convention that the goal of the Forward Movement be set at five million dollars—two million from The Southern Christian Convention, one million for our colleges, one million for the regular benevolences of the Church, and one million special fund to be distributed according to the basis already established.

The above was submitted to the Executive Board, and adopted, and the Convention President instructed the Secretary to carry out the provisions embodied in the resolution which belonged to his office.

During February, 1920, the following preamble and resolution were considered and adopted by the Executive Board:

WHEREAS, Several boards and agencies of Protestant Churches of North America have secured the formation of a corporation known as INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA, INC., (hereinafter referred to as Interchurch Corporation), for the purpose, among others of conducting a campaign for the collection of moneys needed in the work of said several boards and agencies; and

WHEREAS, For the purposes of this campaign, the Interchurch Corporation has agreed to effect a loan or loans, to be evidenced by the promissory note or notes of such corporation, payable in six months, bearing interest, with the privilege of renewal for a like period; and

WHEREAS, The borrowing evidenced by such note or notes and the purposes for which the proceeds thereof are to be applied are for the benefit and advantage of the participating boards and agencies of which this Board is one; now, therefore,

Resolved, That the Executive Board of The American Christian Convention, acting for said Convention, hereby guarantees to any holder or holders of the note or notes of said Interchurch Corporation the due and punctual payment of thirty-two thousand one hundred and ninety-nine dollars and ninety-five cents (\$32,199.95) of the principal amount so borrowed with interest, that said Executive Board of The American Christian Convention enter into an agreement of guaranty pursuant to this resolution; that the President and Secretary of the said American Christian Convention be and they severally hereby are authorized to execute such agreement of guaranty on behalf of said Executive Board of said American Christian Convention and to deliver the same to any holder or holders of the notes above mentioned as security for said loan; that the form of such agreement of guaranty, which is hereby approved, be substantially as follows:

KNOW ALL MEN BY THESE PRESENTS, that

The Executive Board of The American Christian Convention the undersigned, in consideration of a loan to be effected by the Interchurch Corporation for the purpose of conducting a campaign for moneys needed in prosecuting the work of this Board, thereby guarantees to the holder or holders of any of the notes of the Interchurch World Movement of North America, given as security for the aforesaid debt, due and punctual payment of thirty-two thousand one hundred and ninety-nine dollars and ninety-five cents (\$32,199.95) of the principal thereof with interest, and the Board further agrees that all contributions received by the Interchurch Corporation in the course of its campaign are to be deposited in the name of the Interchurch World Movement of North America and are to be subject to a lien in favor of the holder or holders of said note or notes, as above stated, until the same are repaid.

At a session of the Executive Board, held in Dayton, Ohio, October 21, 1920, all former resolutions having to do with the various Boards of the Convention, and the Interchurch World Movement, were rescinded, and the following resolution adopted:

Resolved, That these Boards pay the underwriting of the Interchurch World Movement to the extent of \$32,199.95, on the *pro rata* basis as follows: twenty-five percent Home Mission Board, twenty-five percent Foreign Mission Board, twenty percent Educational Board, fifteen percent American Christian Convention, five percent each from Sunday School Board, Christian Endeavor Board and Publishing Board, the several Boards to remit the amounts due from them to the Convention Secretary, who is instructed to forward same to Interchurch World Movement.

Upon the adoption of the above resolution, and the receipt of the money from the various departments mentioned, the Secretary drew warrant numbered 968 on the Convention fund for the sum above stated, and thus closed our financial transaction with the Interchurch World Movement.

CHILD WELFARE SOCIETY

The Methodist Child Welfare Society requested the Christian Church to designate a representative to confer on the subject of Child Welfare, and probably to serve on a general committee, in conjunction with the Social Service Committee of the Federal Council of the Churches. In response to said request, the Executive Board elected Mr. Charles D. Johnston, of Elon College, N. C., member of said committee.

THE WYOMING WORK

In February, 1920, the following resolution was adopted, and in keeping therewith the President appointed Rev. Clarence E. Huff, of Oronoque, Kansas, to membership on the committee:

I move that the President of The American Christian Convention appoint a third member of the Wyoming Survey Committee, who shall represent the interests of the Convention in the findings, that said member may or may not

be a member of the Executive Committee of The American Christian Convention.

The report of Rev. Mr. Huff was submitted to the Executive Board, and is recorded in the proceedings.

INVESTMENT OF FUNDS

Arrangements for investing funds were made by appointing an Investment Committee, consisting of the President and Secretary of the Convention, and the Secretary of Finance. The investment of funds is governed by the following resolution:

WHEREAS, The Executive Board of The American Christian Convention has voted that fifty percent of the Forward Movement funds accruing to the Convention shall constitute a permanent irreducible fund, only the interest on which may be expended, and

WHEREAS, The perpetual conservation of this fund demands the greatest possible safeguards in its investment, therefore,

Resolved, That the permanent funds of The American Christian Convention shall be loaned only on mortgages on real estate not exceeding two-thirds of the value of said real estate upon a conservation valuation, or upon government bonds not exceeding eighty percent of the par value of said bonds, such securities to be placed in the hands of the Secretary of Finance of the Convention during the continuance of the loan. The Investment Committee of The American Christian Convention be, and hereby is, instructed to negotiate loans only upon these conditions.

The report of investments will be made by the Department of Finance.

THE CHURCH OF THE EVANGEL, BROOKLYN, N. Y.

The Church of the Evangel, Brooklyn, N. Y., deeded its property to The American Christian Convention, which made it taxable under the law of the State, as The American Christian Convention was a corporation outside the State of New York. After paying taxes for a year or two, the property was deeded, by the Convention, to the New York Eastern Christian Benevolent Society.

THE FORWARD MOVEMENT

The Forward Movement submitted to the Executive Board the following recommendation, which was adopted, and the Superintendent of the Forward Movement authorized to proceed accordingly:

WHEREAS, The Southern Christian Convention has memorialized the Executive Committee of the Forward Movement to increase the goal of the Forward Movement to five million dollars, and

WHEREAS, All goals previously set have been by The American Christian Convention, Therefore

Resolved, That we recommend to The American Christian Convention that the goal of the Forward Movement be set at five million dollars—two million from The Southern Christian Convention, one million for our colleges and new church buildings, one million for the regular benevolences of the church, and one million special fund to be distributed according to the basis already established.

PROPERTY AT NEW CARLISLE, OHIO

In 1889, Mrs. Sarah Smith, of New Carlisle, Ohio, deeded a piece of property in the village of New Carlisle, to The American Christian Convention, in trust for the New Carlisle Christian Church, so long as it remained such. The building was to be used as a parsonage, and in case the church ceased as a Christian Church, the property was to go in fee simple to The American Christian Convention.

The Church having ceased to function as a Christian Church, the Executive Board appointed Rev. Pressley E. Zartmann and J. F. Burnett a committee, with authority to sell and convey said property at such price and on such terms as should be satisfactory to them, and the purchaser. In August, 1920, the property was sold for \$2,100.00, and, after paying the expense of the sale, the remainder was turned into the Permanent Fund of the Convention.

CHINA FAMINE FUND

In keeping with the following appeal, signed by Thomas W. Lamont, Chairman China Famine Fund, and Rev. Robert E. Speer, Chairman Federal Council, the Executive Board authorized a special call to be sent to all our churches. Owing to the urgent need of the call, the vote was taken by wire.

On behalf of American Committee for China Famine Fund, appointed by President Wilson, we earnestly ask you to send a letter to all ministers of your church, asking them to present the appalling conditions in China to their people for special immediate help, and requesting them also to initiate the organization of efficient local relief committees in their communities. Our Committee will meet expense of letter. If you prefer we will prepare letter and handle details, first submitting draft for your approval. Special China Famine Sunday planned for February sixth.

RESIGNATIONS

The severe and continued illness of Rev. Dr. MacCalman made it impossible for him to attend the session of the Board of Education, which fact lead to his resignation as a member of said Board. In view of his illness, and the increasing importance of the work of the Educational Board, and also the necessity of having the widest counsel possible, the Executive Board accepted the resignation, and in October, 1920, elected Rev. C. E. Huff, of Oronoque, Kansas, to fill the vacancy.

Mr. Netum Rathbun, a member of the Convention Auditing Committee, and also member of the Committee on Transportation, submitted his resignation from these committees on January 6, 1922. The resignations were accepted, and Prof. S. O. Albaugh selected to fill the vacancy on the Auditing Committee, and Rev. McD. Howsare on the Committee on Transportation.

INCORPORATION

A motion was offered, by correspondence, May, 1922, that a committee of five be appointed to secure the incorporation of the Educational Board. This motion did not carry. Those voting in the negative thought that we were too near the Convention for the Executive Board to act in so important a matter.

FRANKLINTON CHRISTIAN COLLEGE NOTE

When The American Christian Convention met in Haverhill, Mass., in 1894, the treasury was empty, and a debt of nearly a thousand dollars to be provided for. Dr. Summerbell was going out of office as Secretary, and the money was almost all of it due to him, and he asked that it be provided.

Rev. O. J. Waite had recently died, and left by his will one thousand dollars (\$1,000.00) to Franklinton Christian College. The Convention borrowed this amount, on which it was to pay six percent interest. It was understood that the principal was not to be paid until the Convention desired so to do. The Convention paid interest on the note for twenty-eight years. The interest amounted to \$1,680.00.

In view of the fact that the Convention could pay off the note, and use the sixty dollars for other purposes, and, in view of the fact that Franklinton Christian College might be able to invest the amount to even a better advantage, the Executive Board authorized the payment of the amount, which was done on March 7, 1922, check number 1543 being drawn in favor of Omer S. Thomas, Treasurer Department of Home Missions.

AMERICAN BRANCH OF THE WORLD ALLIANCE FOR INTERNATIONAL PEACE THROUGH THE CHURCHES

The above named organization met in Cleveland, Ohio, May, 1922, and the Executive Board elected Revs. Alva M. Kerr, Carlyle Summerbell, and J. F. Burnett to represent the Christian Church, all of whom attended. The report of the meeting was given in The Herald of Gospel Liberty, by its editor.

PROCEEDINGS OF THE BOARDS IN JOINT SESSION

The following named Boards of The American Christian Convention met in joint session in the Chapel of The Christian Publishing Association Building, Dayton, Ohio, October 21, 1919, and was called to order by Rev. F. G. Coffin, President of the Convention. Later the sessions were transferred to the First Christian Church—Executive, Home Mission, Foreign Mission, Education, Sunday-school, Christian Endeavor, and the Board of Trustees of The Christian Publishing Association.

Voted that the President of The American Christian Convention be Chairman of the Joint Boards, that the President of The Christian Publishing Association be Vice-Chairman, and the Convention Secretary be the Secretary of the Boards.

The Secretary called attention to the importance of our Forward Movement work, and moved that a public meeting be held in the First Christian Church of the city, on Wednesday evening, and that the Superintendent of the Movement be in charge. The motion carried, and the meeting was held.

Rev. W. T. Walters, member of the Board of Education, was prevented from attending on account of an automobile accident to his son. The Secretary was directed to wire him the sympathy of the Boards, which he did.

Rev. Carlyle Summerbell and Rev. E. K. McCord, of Ohio, and Rev. H. G. Rowe, of Illinois, were appointed a committee to meet a like committee from the Board of Church Polity, and report upon the relative powers of the two Boards. The committee reported as follows, and the report was adopted.

REPORT OF THE COMMITTEE ON RELATION BETWEEN THE BOARD OF CHURCH POLITY AND THE JOINT BOARDS OF THE AMERICAN CHRISTIAN CONVENTION

WHEREAS, There has arisen some confusion as to the relation of the Board of Polity, and the Joint Boards of The American Christian Convention, and The Christian Publishing Association, and

WHEREAS, It is very important that the relation be made so clear as to prevent confusion to the work; your committee after careful consideration of the subject referred to us, reports that it is the sense after our investigation that the following be considered as a definition of the relation between the two said organizations:

I. That it is the province of the Joint Boards acting under the instructions of The American Christian Convention and The Christian Publishing Association to review the work and plans of the various departments of The American Christian Convention and The Christian Publishing Association, instructing by at least a two-thirds vote such changes in plans as may meet the wisdom of the Joint Boards in session.

II. That after this work has been completed by the Joint Boards it is the duty of the Board of Polity to bring together these approved conclusions, shaping the same into a united policy for the entire church, covering its aims, plans, progress, and activities. Such Board of Polity shall continue to promote the said plans by

- (1) Publicity to the church at large.
- (2) Aiding in their successful prosecution and
- (3) Where necessary urging the various departments which have their execution in charge to greater activity and perfect co-ordination in the working of all departments of the church.

It was voted that the reports of the different Boards, submitted to the

joint session for consideration and adjustment be made in writing, and that each Board retain such report until all corrections and changes are made, and that the approved report be the one that goes to record as the action of this joint session, the reports to be submitted Wednesday afternoon.

The committee appointed to consider the advisability of a central denominational treasury reported as follows, and the report was adopted.

That it be considered inadvisable that such an action should be taken until considered by The American Christian Convention itself.

The editor of *The Christian Annual* was authorized to publish in that periodical, for 1920, the reports adopted by the Joint Boards. This he did, and those wishing to read such reports are directed to that publication.

Voted that inasmuch for several years past The Christian Publishing Association has furnished rooms, light, heat, water, and janitor service, free of cost, to The American Christian Convention, and some of its departments, that it is the sense of these Joint Boards that a committee be appointed to investigate the expense of heat, light, water, and janitor service in The Christian Publishing Association Building, and that the Convention, and its departments, share the expense of such in the rooms they occupy. The motion was seconded and carried, and J. F. Burnett, O. S. Thomas, and W. P. Minton were made the committee.

Voted that it is the sense of these Joint Boards that until such time as a Secretary of Education may be placed in the field, under the Department of Education, as authorized by The American Christian Convention, that the proportionate grants to all colleges be discontinued, and the funds disbursed at the discretion of the Educational Board.

The various Boards, making up the Joint Boards, submitted their reports during the session, each and all of them being discussed, amended, and adopted, as the session deemed wise and right. See *Christian Annual*, 1920.

The several Boards of The American Christian Convention, and the Trustees of The Christian Publishing Association met in joint session in Dayton, Ohio, October 19, 1920, and carried on their proceedings in the ordinary routine way until the business for which they met was completed.

Rev. W. H. Denison, Rev. L. E. Smith, and Rev. D. B. Atkinson were appointed a committee on The Present Status of Our Denominational Work, This committee reported later in the session as follows:

There is an increasing morale and forward look among the ministers and churches. The Forward Movement program is meeting with favorable responses in most sections of the country. The special million dollar fund gives promise of early success, providing every church and every conference meets its full quota. Even if the full million dollars be realized, we shall not succeed in full measure if some churches, and some conferences fail to meet their quota. It must be remembered, however, that all five points of the Forward Movement program are fundamental, and must be embodied in our church life.

We note with joy the special training agencies for our pastors and laity, that have already begun, and for which there is an increasing desire, such as the rural pastors' conference at Defiance College last summer, the enlarged Craigville, Mass., program, the larger plans of the Eel River Conference at Winona Lake, the summer school and conference at Palmer College, in connection with the annual session of the Western Christian Convention, the Seaside Chautauqua and School of Methods at Virginia Beach, and the plans for the summer conference at Elon College. All of these agencies should be properly stressed and their importance made evident to our workers. We

note with pleasure, the increase in the number of field workers, and would suggest that a wide and wise distribution of this force will add to the efficiency of the Church as a whole.

It is a source of satisfaction to note that the emphasis which is being placed upon the Forward Movement program is bringing to the church a deeper spiritual life and keener consciousness of the responsibility of Stewardship as is evidenced by the increase in the regular benevolences of the church. The returns from the general benevolences, however, are not meeting the requirements of our goal of one million dollars and there must be added emphasis upon this phase of our work by the departmental officers who have the matter in charge and by the pastors of the churches. We *must* reach this financial goal.

Encouraging reports have come from the colleges. The college departments are being emphasized and the minor departments discontinued, with favorable results. The campaigns for money have been held somewhat in abeyance because of the Forward Movement canvass, but are now being renewed. These campaigns for funds, and the regular benevolences of the church must be given additional consideration and these goals must be attained within the five-year period. Your committee feels constrained to suggest that the persons responsible for the attainment of these goals ought, without hesitation, push their programs vigorously, and there should be no hesitancy in doing so because of the Forward Movement canvass for one million dollars.

In canvassing the situation, we have discovered some serious weaknesses, chief of which, perhaps, is the lack of leaders—men of clear vision, adequate training, and wide experience. Such leaders must be developed in order to succeed in the work of the Kingdom. There is a lack of strong city churches, not only churches in cities, but churches with the city view-point, and city spirit—churches that understand the city problems and set themselves to the task of solving them. Such churches must be strategically located, churches adequately equipped for service, and have pastors who are trained for city work. We believe that a definite program for the development of a few such churches, both from organizations already existant, and those to be established in carefully selected cities, ought to be adopted, and persistently followed.

Since the majority of our churches are located in the rural districts, some favorable centers ought to be selected and wisely developed into efficient progressive community churches.

For more than a quarter of a century our membership has been practically static. The program of Christ is thoroughly progressive. The commandment to make disciples has never been abrogated. The denomination ought, in loyalty to Jesus Christ, to increase its membership at a greater ratio than the population of the country increases. We, therefore, emphasize the Forward Movement goal of a net increase in the membership of ten percent annually. Adopted.

Revs. W. G. Sargent, J. F. Burnett, O. S. Thomas, and J. O. Atkinson were appointed to report on Denominational Objectives and Appeal. This report was printed and widely circulated. The Boards voted that additional help and resources should be given the Department of Sunday School Literature.

Rev. D. P. Barrett, missionary to Porto Rico, home on furlough, Rev. Earl C. Fry, missionary to Japan, home on furlough, and Prof. W. P. Lawrence, of Elon College, were introduced and heartily welcomed.

The Chairman and Secretary were instructed to send a communication of fellowship to the Disciples of Christ, meeting in St. Louis, Missouri. The following was sent by wire:

To the International Convention, Disciples of Christ, St. Louis, Mo.

The several Boards of the Christian Church, assembled in joint session, in Dayton, Ohio, send your Convention greetings in the confidence of a com-

mon Christian fellowship. We wish for you a Convention surpassing all previous sessions, and venture to express the hope that the common life and thought of our two bodies may continue to increase, drawing us ever closer together, until the prayer of our Lord shall be realized.

A committee, consisting of one member from each of the Convention Departments, one from The Christian Publishing Association, one from the Forward Movement, and one from The American Christian Convention itself, was appointed to apportion a probable deficit on *The Herald of Gospel Liberty* for the coming year. This committee reported as follows. The report was adopted:

Committee to consider the apportionment among the Departments of The American Christian Convention to The Christian Publishing Association, recommend that each of the several Boards now assembled, and the Forward Movement of the Christian Church, obligate themselves jointly to The Christian Publishing Association for the amount needed to meet a deficit that may accrue during the year because of *The Herald of Gospel Liberty*, each body included to pay as follows:

Education	one-sixth
Missions	one-sixth
Forward Movement	one-sixth
C. P. A.	one-sixth
A. C. C.	one-sixth
Sunday School	one-twelfth
Christian Endeavor	one-twelfth

Voted that the recommendation of the Department of Publishing, that the Secretary of the Department of Publishing be authorized to use the five percent coming to his Department from the Forward Movement Fund, under the direction of the Board of Trustees of The Christian Publishing Association, be adopted.

It was voted that as soon as possible the President of The American Christian Convention be urged to give his entire time to the work of the Convention.

The various departments, including the Forward Movement, submitted reports, the texts of which were printed in *The Christian Annual* for 1921.

The third and last meeting of the several Boards of the Convention, and the Board of Trustees of The Christian Publishing Association, in joint session, occurred in Dayton, Ohio, October 15-20, 1921. In addition to the routine business of the Boards, the following things were done:

During the noon hour of the second day, the greetings of the Board had been conveyed to the Revs. J. G. and Emily K. Bishop, and at the evening session Rev. W. W. Staley informed the Boards of the very sincere appreciation and genuine thankfulness of Brother and Sister Bishop, which were expressed in the same kindly spirit in which the greetings were sent.

"The Board of Christian Endeavor fully approves and recommends the organization of a Board of Religious Education, said Board to be under the direction and supervision of a Secretary of Religious Education, provided the Christian Endeavor activities coming under such Board of Religious Education be a definite department of that board."

It was further voted that the above recommendation be considered by the Committee on Organization.

Voted that these Joint Boards ask the Commission on Organization to

consider favorably, and report at the next general Convention, such steps as may be necessary to change our official designation so as to make it the Christian Church.

Resolved, That it be the sense of this body that some definite steps should be taken now to safeguard our financial income two years hence, when a great number of our Forward Movement pledges will have been paid up. That the President of this body be requested to appoint a committee, whose business it shall be to study the whole question, and make certain forward-looking recommendations that may occur wise to said committee. The committee is to report to the next Convention. Committee: Rev. L. E. Smith, Norfolk, Va.; Rev. W. H. Denison, Dayton, Ohio; Hon. O. W. Whitlock, Huntington, Ind.; Mr. A. F. Chase, Dayton, Ohio; Rev. W. G. Sargent, Providence, R. I.

Resolved, That the Commission on Organization be asked to consider the advisability of making The Christian Publishing Association a department of The American Christian Convention, consulting legal authority in order to ascertain the steps necessary to be taken in effecting this action.

Resolved, That the combined boards of the Christian Church, assembled in annual session, Dayton, Ohio, October 20, 1921, most heartily endorse the Conference for the Limitation of Armament, which has been called to meet at Washington, D. C., November 11, by President Harding, and that we assure the President of our earnest desire to co-operate with him in any way we can in bringing about a real limitation in armament, believing as we do that limitation of armament leads to peace, and armament results eventually in war.

Moved and seconded that the recommendation of the Forward Movement, with reference to a course of training for children, be referred to the Secretary of Religious Education.

PROCEEDINGS OF THE BOARD OF CHURCH POLITY

The Board of Church Polity, as constitutionally determined by The American Christian Convention, met in the Chapel of The Christian Publishing Association Building, Dayton, Ohio, May 27, 1919. The following members were present:—Rev. F. G. Coffin, Hon. E. L. Goodwin, Rev. C. G. Nelson, Prof. John N. Dales, Mr. J. B. Pease, Rev. Omer S. Thomas, Rev. M. T. Morrill, Rev. F. H. Peters, Rev. D. B. Atkinson, Rev. A. B. Kendall, Mr. Hermon Eldredge, Rev. H. R. Clem, Prof. S. O. Albaugh, Rev. W. G. Sargent, Rev. C. B. Hershey, Rev. W. W. Staley, Hon. O. W. Whitlock, Rev. J. F. Burnett.

Rev. F. G. Coffin, President of The American Christian Convention, called the session to order, and stated that the Convention had authorized him to call the Board to order, but had made no provision for its organization. A motion prevailed, electing the Convention President to the Chairmanship of the Board, and making the Convention Secretary its Secretary.

The various departments of the Convention submitted reports, plans, budgets, and other matters pertaining to their departmental activities, all of which were carefully considered and disposed of by vote of the Board.

Rev. Alva Martin Kerr, editor of *The Herald of Gospel Liberty*, submitted statements and suggestions concerning the future policy of the paper, and a committee, consisting of Rev. M. T. Morrill, Rev. Frank H. Peters, and Hon. O. W. Whitlock, were appointed to outline a policy for *The Herald of Gospel Liberty*. Later in the session the duties of this committee were enlarged so as to include all the church literature, and the following matter was referred to it from the report of the Commission on Publicity and Literature, adopted by The American Christian Convention, at Conneaut, Ohio:

This Commission furthermore registers its opinion that our periodicals lack matter calculated to cultivate systematically the devotional life of our people. Suggestions for Christian Endeavor meetings, and occasional articles tend toward the goal; but *The Herald of Gospel Liberty*, *The Sunday School Herald*, and *The Christian Missionary* could profitably set aside a part of each issue for matter that will help readers to more devoted living and richer Christian experience. There is not only need, but demand, for such. From

April 5 to December 27, 1917, *The Herald of Gospel Liberty* contained fifty-nine articles, long or short, of devotional and practical spiritual import, more or less repetitions, but inserted apparently without definite sequence or plan. Editors may justly shrink from undertaking to furnish such departments, unless they have time or means to secure the right kind of matter and can keep it from degenerating into theological or metaphysical disquisition.

And finally, again due partly to lack of policy, our periodicals do not exercise progressive leadership, except as it is supplied by departmental initiative. If we had a policy to be worked out, and the departments of our conventions and conferences were to undertake to work it out, and our periodicals were committed to the program, with a place assigned to them, they might exercise most wholesome leadership.

There were twenty-nine contributed articles during the nine months studied, long and short, devoted in general or specific terms to our denominational principles or work, conferences, or state associations, to church dedications and such like subjects mostly of historical, hortatory, or official nature. The official communications are the only ones suggesting leadership.

That this Convention authorize the Board of Church Polity to prepare and publish a Handbook, to "Be known as The Handbook of the Christian Church," for the instruction of her children. The purpose of the book shall be to inform the children of the Church as to the principles, plans, and purposes of the Church, and to create a love for the Christian Denomination.

Later on in the session this committee reported as follows:

That we approve the sentiment of the general outline of policy suggested by the Editor-elect, in his statement to this Board, which includes emphasis on the following fundamentals:

1. A deeper devotional life.
2. A truer appreciation of the church.
3. A larger perspective of world responsibility.
4. Quickening of the knowledge and consciousness of world need.
5. Inspiring to individual service.

A committee of three, viz.: Rev. A. B. Kendall, Rev. H. R. Clem, and Rev. C. G. Nelson, with Mr. Netum Rathbun as consulting member, were appointed to submit plans for increasing the subscription of *The Herald of Gospel Liberty*. This committee reported as follows:

Realizing the great importance of getting *The Herald of Gospel Liberty* into a greater number of the homes of our people, we recommend to The Christian Publishing Association, the placing of a Field Agent in the field, not later than July 1, 1919, and earlier if possible.

Moved and seconded to adopt. Motion pending, Dr. Sargent moved by way of substitution the following:

Realizing the vital value of *The Herald of Gospel Liberty* to our work, and the contribution it may make to the Kingdom at large, the Board of Church Polity desires to emphasize the absolute necessity of enlarging the subscription list.

To this end we recommend The Christian Publishing Association appoint a Committee on Circulation, which shall formulate plans for the enlargement of the list of subscribers, and that the Field Secretaries of the Convention be apprised of such plans and be urged to co-operate in their conference and convention visitation.

A committee of five, whose names are attached to the report, were appointed to arrange and submit a denominational program and financial budget. The committee reported as follows:

We recommend that in consideration of the great present need of our Forward Movement, that Dr. F. G. Coffin, President of The American Christian Convention, devote his entire time to the work of the Convention, through visiting Conferences and district gatherings, co-operating with the Forward

Movement, promoting a program of denominational standardization, and supervising, in a general way, the program of the several departments of the Convention; and that the term of service be during the present quadrennium.

We recommend that the salary be \$2,100.00, and \$900.00 for expenses of office and travel, and that the question of salary and terms of service be referred to the Executive Board of The American Christian Convention and the Executive Council of the Forward Movement.

The committee recommends that the following officials be named the representatives of our general denominational work in our churches, conferences, and conventions:—Dr. F. G. Coffin, President A. C. C.; Dr. J. F. Burnett, Secretary A. C. C.; Dr. W. H. Denison, Superintendent Forward Movement, Rev. E. K. McCord, Acting Secretary of Foreign Missions; Rev. O. S. Thomas, Secretary of Home Missions; Mr. Hermon Eldredge, Secretary of Young People's Work, and that these representatives be provided with a detailed program of the several Convention Departments for presentation to our churches, conferences, and conventions. Adopted.

We recommend that the budget for the A. C. C. be \$5,000.00, and that the salary of the Secretary be increased to \$1,800.00 per annum. Adopted and referred to Executive Board of The American Christian Convention.

We recommend that the budget for the Department of Education be \$5,000.00, and that the report of the Secretary of Education be adopted as corrected. See report. Adopted.

We recommend that the name of the office of Secretary of Religious Education, be Secretary of Young People's Work, in order that his work might not be confused with the work of the Department of Education. Adopted.

We recommend that the budget of \$40,000.00 submitted by the Department of Home Missions, be adopted.

We recommend the adoption of the program of the Home Mission Department. Program in greater detail to be submitted by Home Mission Secretary. Adopted.

We recommend that the program and budget submitted by the Foreign Mission Department be approved. Adopted.

We recommend that visitation to foreign fields be deferred. See minutes.

We recommend that the budget of the Sunday School Department be approved, with elimination of item providing for Secretary of Children's Work, and by adding \$5,000.00 for benevolences. Adopted.

We recommend the adoption of the program of Sunday School Department as modified. See report.

We recommend that the budget for Christian Endeavor be \$2,000.00, making the amount for Benevolences \$1,800.00. Adopted.

The program is recommended for adoption as modified.

We recommend that the Bureau of Evangelism and Social Service be continued with a membership of three persons consisting of chairman, secretary, and one other member, (who shall act as provided by the Constitution of the Convention under the care of the Home Mission Department). We further recommend that The Christian Publishing Association be requested to grant to such Bureau one column per issue in *The Herald of Gospel Liberty*, with remuneration on the basis of the other departments, and that the Home Mission Board make an annual grant of \$100.00 for the conduct of the Bureau. We recommend further that the report of the Bureau be included in the report of Home Mission Department. Referred to Executive Board of The American Christian Convention.

The committee recommends that program of Board of Church Polity be published in pamphlet form for general distribution, and that an editorial committee be named to prepare the pamphlet.

D. B. ATKINSON,
W. G. SARGENT,
HERMON ELDREDGE,
F. G. COFFIN,
C. B. HERSHEY,
Committee.

Rev. E. K. McCord, Prof. John N. Dales, and John B. Pease were appointed to draft by-laws for the government of the Board. The report of this committee was referred to the committee previously appointed to prepare and present to the Board of Church Polity the outline of the powers and duties of the Board, and its relationships to other boards of The American Christian Convention. This committee consisted of Revs. F. G. Coffin, D. B. Atkinson, J. F. Burnett, and W. W. Staley. It reported as follows, and the report was adopted:

Your committee, appointed to define the duties and powers of the Board of Polity, as created by The American Christian Convention, would recommend the adoption of the following, as an interpretation of the functions and relations of said Board.

First. That it is the province of this Board to review and consider the actions of The American Christian Convention arising from various angles of its deliberations, and to co-ordinate and combine these actions into a pronouncement, which shall be known as the program of the Christian Church.

Second. That the various departments of The American Christian Convention, and The Christian Publishing Association, with its editorial and business departments, shall annually submit to this Board their plans and financial budget for the ensuing year. These shall be reviewed by the Board of Polity, and suggestions made to the various departments, which will make more effective the program of the whole church through each particular department. It shall be the function of this Board to equalize the interests of the church in the plans which it formulates, so that one interest of the church shall not be promoted to the detriment of others equally important.

Third. This Board shall also recommend such editors, contributing editors, and editorial policies for our church periodicals, as provided in the constitution of The American Christian Convention, and The Christian Publishing Association.

Fourth. It shall be the duty of this Board to keep constantly before the departments of the Church, and the Church as a whole, the fundamental things for which the Christian Church stands, and the objectives of its efforts. It may, as in its judgment need may arise, stimulate any department of the church into greater effectiveness.

Fifth. It shall be the duty of this Board to see that due publicity is given, by pamphlet, correspondence, and through periodicals, the working program of the church, and the things at which it aims.

Sixth. The Board of Polity shall in no wise disturb the executive administration of the various departments of The American Christian Convention, and The Christian Publishing Association, except to see that the plans agreed upon are being effectively promoted. Each department shall be free to promote its work according to the methods which it may devise, the general purpose and program of which have been approved by the Board of Polity.

Seventh. This Board shall meet annually at the time of the meetings of the Boards of The American Christian Convention and The Christian Publishing Association, in order to co-ordinate their programs into a general church policy.

The Board endorsed the plan of sending a deputation to investigate the work of our foreign mission fields, and requested the Executive Board of the Convention to carry out the plan at the earliest possible date.

Rev. W. H. Denison was asked to formulate a resolution to be added to the report of the Committee on Church Program and Budget, setting forth the importance of statistics and statistical reports to the general offices, and emphasizing the necessity of having church and conference officers who would carefully attend to such work.

The Superintendent of our Forward Movement was also asked to submit to the editorial committee the program of the Forward Movement, to be made a part of the general program of the Church, and that this program be endorsed by the Board of Church Polity. It should be stated that a committee, consisting of the following named persons, had been named to edit the proceedings, and prepare for printing a denominational appeal: Rev. Alva M. Kerr, Rev. Omer S. Thomas, Hon. O. W. Whitelock, and Rev. J. F. Burnett. This appeal was printed, and 2,000 copies distributed.

The Board of Church Polity met in the Chapel of the Christian Publishing House, Dayton, Ohio, October 21, 22, 1920. There were present sixteen members.

The editor of *The Herald of Gospel Liberty* submitted a report of the progress, the needs, and the prospects of the paper. The President of The Christian Publishing Association made some verbal statements about the business of the Association. It was expressed as the sense of the Board of Church Polity that The Christian Publishing Association should provide a satisfactory assistant editor for *The Herald of Gospel Liberty*. Later the President of The Christian Publishing Association reported that provision had been made for the editor and manager to secure such assistance as would be satisfactory to the editor. The report of the editor was referred to the Board of Trustees of The Christian Publishing Association, except that part which referred to the union of *The Herald of Gospel Liberty* and *The Christian Sun*, which was referred to a special committee, consisting of Revs. W. W. Staley, C. B. Hershey, and F. G. Coffin. The special committee appointed to consider that part of the editor's report, which referred to the uniting of *The Herald of Gospel Liberty* and *The Christian Sun*, submitted the following report:

Your committee appointed to consider the question of the consolidation of *The Herald of Gospel Liberty* and *The Christian Sun*, as reported by *The Herald* Editor last summer, that such a project might be possible, begs leave to say that we are not in a position to offer any definite proposition, as the matter has had no official endorsement; but speaking for the present we may say that such an arrangement if made on a mutual basis, would meet the approval of *The Herald of Gospel Liberty*.

We, therefore, recommend that such correspondence as will find out the true status of such a proposition, be conducted through proper channels, and in the spirit of mutual interest of *The Herald* and *Sun*, so far as they represent Kingdom service.

Voted that the reports approved by the various Boards in joint session, the proceedings of the joint session, together with the reports of the committees, be printed in *The Christian Annual* for 1921.

Voted that the Convention Secretary be instructed to put into the Ohio State Library all the available books, and periodicals of the Christian Church, that would in any way assist in giving information to those who might seek to know the history of our church. This was done as above directed.

Voted that a committee of three be appointed to set forth and publish the policy of the church, as determined by the proceedings of the various boards, and approved by the boards in joint session. The reports and proceedings of the various boards were approved in joint session, and the committee, consisting of Revs. F. G. Coffin, W. G. Sargent, J. F. Burnett, and J. O. Atkinson, prepared and published in *The Herald of Gospel Liberty* and *The Christian*

Sun such pronouncement, and had several thousand copies put into pamphlet form, and distributed through the mails.

The Board of Church Polity of the Christian Church met in regular session in the Chapel of The Christian Publishing Association Building, October 18-20, 1921. The following named persons were present: F. G. Coffin, J. O. Atkinson, C. B. Hershey, C. G. Nelson, O. W. Whitelock, J. G. Myers, W. G. Sargent, J. B. Pease, W. P. Minton, F. H. Peters, H. R. Clem, W. W. Staley, O. S. Thomas, R. C. Helfenstein, Hermon Eldredge, J. F. Burnett.

Revs. F. G. Coffin, W. W. Staley, and Omer S. Thomas were appointed a committee to prepare and publish *The Expression and Objective of the Board of Church Polity*. This was done, and in addition to a wide circulation in pamphlet, and in *The Herald of Gospel Liberty*, it was printed in *The Christian Annual* for 1922.

The Christian Annual received a careful consideration, and it was voted that it be continued in its present form as a denominational publication. A committee, consisting of O. W. Whitelock, W. G. Sargent, and J. F. Burnett, was appointed to consider and report upon the scope of *The Christian Annual* for the coming year. The committee recommended that *The Christian Annual* be continued in its present form, and that it contain the usual lists of churches, Sunday-schools, and Christian Endeavor societies.

The report of *The Herald of Gospel Liberty* was submitted by the editor, Rev. Alva M. Kerr. It was voted to approve the editorial policy of the paper, and also to express a desire for more of the human interest type of matter.

The report of the Sunday-school literature, as prepared by Editor S. Q. Helfenstein, was read by Rev. H. R. Clem, Secretary of The Christian Publishing Association. No action was taken on the report.

REPORT OF THE COMMITTEE APPOINTED TO TAKE UNDER CONSIDERATION AND REPORT UPON THE FOLLOW- ING MATTER HEREWITH SUBMITS ITS REPORT TO THE AMERICAN CHRISTIAN CONVENTION

Committee:

Rev. Pressley E. Zartmann, Dayton, Ohio.

Rev. J. E. Etter, Huntington, Ind.

Prof. S. O. Albaugh, Dayton, Ohio.

A committee consisting of Rev. P. E. Zartmann, of Ohio; Prof. S. O. Albaugh, of Ohio; and Rev. J. E. Etter, of Indiana, was appointed to take under consideration, and report upon the following matter:

That item III of the Report on Ministerial Relief be referred to the Board of Church Polity.

- III. That the Convention create at this session a Board of Ministerial Sustentation, which shall be chartered and given the following functions:

(A)—The creation of an Annuity Insurance Society, which will provide \$100 a year, when the minister has reached seventy, or has become totally disqualified physically for further service, and served in the Christian Church for thirty years, based on actuary tables, with appropriate allowance for those who have

served less than thirty years, the widow of a minister, or his dependent children, to receive two-thirds what he would receive under the provisions of the Annuity Insurance Society. It is our conviction that the Church, which a minister serves should pay this premium for him. It is our further conviction that \$100 for the first five years of his ministry in our Church and \$10 a year for each additional year, would be just for ministers who shall have served for less than thirty years in our ministry, either as retiring allowance or as sustentation fund in case of physical disability or death.

- (B)—The undertaking to raise immediately the sum of \$500,000 as a permanent endowment of the said Board, the income of which shall be used to make out the annuity to \$500.
- (C)—To induce each conference to raise money each year, to be sent to the Board to be used with the income of the endowment to bring up the annuity to \$500.

The report to be submitted at the annual session of this Board, in October, 1919.

At the session of The American Christian Convention held in Conneaut, there was created a committee, composed of Prof. S. O. Albaugh, Rev. J. E. Etter, and myself, whose duty it was to take under consideration the creation of an Annuity Insurance Society, etc.

This Committee had one meeting quite soon after its appointment, and it was left to me to look into the matter further.

This I did on several occasions, with the result that I did not deem it possible for The American Christian Convention to be in a position to, at this time, form such a society, because of the requirements demanded under the insurance departments of the several States in which such a society would probably desire to solicit business. There are certain large cash deposits required, and certain laws for their regulation to be observed. The expense of establishing such a society, its expense of operation, the "cash on hand" with which to operate, and other considerations that must needs be considered.

It is probable that a society that might meet the intention of the mover of the resolution might be constituted and conducted as a minister's relief fund, but the plan of it I am not just now able to suggest to you.

The fact is that there are today so many time-tried and solvent fraternal associations that can provide at a very reasonable cost, protection and benefit of the nature that seems to be in the mind of the motion, and it would not be advisable for the Convention to enter such a financial proposition.

PRESSLEY E. ZARTMANN, Chairman.

MATTERS FOR THE CONVENTION TO CONSIDER CHAPLAINS

The following letter came to the Convention, through its Committee on Army and Navy Chaplains:

The Executive Committee of the Federal Council of the Churches of Christ in America, at its recent session in Chicago, adopted the following:

First, that the Executive Committee call upon the constituent bodies of the Federal Council to make an annual appropriation of not less than \$300 payable in sums of \$25 per month for the incidental expenses of chaplains of both army and navy appointed from their respective denominations; second, that for 1922 each of the constituent bodies be requested to appropriate a sum equal to \$100 for each chaplain of their denomination in the army and navy for maintenance of the General Committee on Army and Navy Chaplains.

We count upon you, as a member of the General Committee on Army and Navy Chaplains, to see that your denomination maintain an appropriation of not less than \$300 for this incidental fund for chaplains. This appropriation is of great help to the chaplains who receive it and enables them to accomplish many things otherwise impossible. Such a fund is all the more necessary now since practically all the welfare organizations have withdrawn from army and navy service and since the enlisted personnel has not the direct home appeal that it had during, and immediately following, the war. We also hope that you will use your good offices in securing an appropriation of \$100 per capita for each chaplain of your denomination towards the support of the General Committee.

The annual report of our Committee presented to the Executive Committee will be sent you as soon as printed.

A meeting of the Committee will be held some time early in the new year.

Sincerely yours,

E. O. WATSON, Secretary.

After considerable correspondence upon the subject involved, the President of the Convention directed that the whole matter be submitted to the Convention for consideration and decision.

MEMORIAL FROM THE NEW YORK WESTERN CHRISTIAN CONFERENCE

The New York Western Christian Conference,

Memorial to The American Christian Convention:

Since, as a Conference, we are called upon to contribute to the support of our schools, it is but just to ourselves, and to our young people, whom we desire to have educated in institutions where instructors are sound in the faith, and will not undermine faith in the Bible as the word of God, be it therefore

Resolved, That we memorialize The American Christian Convention to ascertain, by a questionnaire, the nature of the teaching concerning the Bible, and its authority, by the faculties of our Colleges.

In session at Orangeport, N. Y., June 23-25, 1922.

JOHN M. WILLIAMS, President,

IRA L. PECK, Secretary.

DECEASED MINISTERS

"Though they are dead, yet do they speak."

"As for thy friends, they are not lost,
The several vessels of the fleet,
Though parted now, by tempest tossed,
Shall safely in the haven meet."

The names of a number of deceased ministers appear in the list of the deceased who died prior to the meeting of the Convention in April and May, 1919, but who died within the quadrennium.

Some conferences united with each other after the reports were given me of deceased ministers. The names appear under the name of the conference to which they belonged at the time of death.

HISTORICAL MENTION

Seven of the ministers who died during the past quadrennium had been, or were at the time of their decease, officially related to The American Christian Convention. We name them in alphabetical order. Also one layman who had membership in the Convention:

Blood, Rev. John, New Jersey Conference.

Born in Reddington, England, July 5, 1848. Died in Philadelphia, April

6, 1919. Secretary for the Department of Finance of The American Christian Convention from 1905-1914. He was made a member of the Board of Control of Franklinton Christian College in 1906, and later elected President of said Board, which office he held at the time of his death.

Morrill, Rev. Alva Herman, Merrimack Conference.

Born in Grafton, N. H., June 7, 1848. Died in Newton, N. H., September 8, 1922. He was elected President of The American Christian Convention at Haverhill, Mass., in October, 1894, and served four years. He was Chairman of the Commission on Public Morals for the session of 1918, and was present and submitted the report. He was Chairman of the same Commission for the session of 1922, and had prepared the report, and read the galley proof. He was appointed to conduct the memorial service at the Convention on Sunday afternoon.

Morrill, Rev. Milo True, Merrimack Conference.

Born in North Washington, Iowa, May 13, 1865. Died in Defiance, Ohio, June 22, 1921. He was elected Secretary for the Department of Foreign Missions of The American Christian Convention at Huntington, Indiana, in 1906, and served until 1918. During his terms of office as Secretary of the Department of Foreign Missions, he visited Japan and Porto Rico, to inspect the mission fields, and to more thoroughly acquaint himself with their needs, that he might more adequately provide for them.

Goodwin, Mr. Edwin L.

Born in Milton, N. H., July 4, 1839. Died in Roslindale, Boston, Mass., January 14, 1922. He was elected Trustee of The Christian Publishing Association, in Haverhill, Mass., in 1894, and served four years. He was elected a Trustee of The Christian Publishing Association again in 1902, and was in office at the time of his death, making twenty-four years in all. He was a member of The American Christian Convention by virtue of his office in The Christian Publishing Association.

MacCalman, Rev. John, New York Eastern Conference.

Born in Scotland, Morvern, in Argylshire, April 29, 1855. Died in Lakemont, N. Y., January 21, 1921. He had been a member of the Mission Board of The American Christian Convention, and was a member of the Educational Board up to within a few months of his decease, when his physical disability caused him to resign. He held membership for the Christian Church in the Federal Council of the Churches of Christ in America, being appointed by that body a member of the Commission on Evangelism.

McCord, Rev. Edward Knapp, Merrimack Conference.

Born in Wallkill, N. Y., October 28, 1870. Died in Dayton, Ohio, April 26, 1920. He and his wife were placed under appointment by the Mission Board in October, 1899, and they sailed for Japan, from San Francisco, January 24, 1900. He was home on furlough, and was Acting Secretary for the Department of Foreign Missions of The American Christian Convention, and Editor of *The Christian Missionary*, at the time of his death.

Powers, Rev. Oliver Worden, Miami Ohio Conference.

Born in Naples, N. Y., May 9, 1856. Died in Circleville, Ohio, August 31, 1919. He was elected President of The American Christian Convention at Newmarket, Ontario, in 1898, and served eight years. He was elected Secretary for the Department of Home Missions at Huntington, Indiana, October, 1906, and served eight years. From October, 1914 to May, 1919, he was Secretary for the Bureau of Evangelism and Social Service, making twenty years of official relationship to the Convention. He was a member of the Federal Council of the Churches of Christ in America, from the Christian Church, from the organization of that body—1905—until death terminated his activities.

Tillinghast, Rev. Caleb Allen, Rhode Island and Massachusetts Conference.

Born in Foster, R. I., May 26, 1840. Died in Providence, R. I., February 23, 1922. He was elected Secretary for the Department of Sunday-schools of The American Christian Convention, at Haverhill, Mass., in 1894, and served until 1906.

ALABAMA

Young, B. F.

CENTRAL ILLINOIS

Lake, Israel

Miller, Kate E.

Patterson, J. J.

DES MOINES

Fitzgerald, James Martin

EASTERN INDIANA

Capron, Levi

Newhouse, John T.

Thomas, James L.

EASTERN KANSAS

Amos, J. E.

Winter, Mrs. H. Vernon

EASTERN VIRGINIA

Kitchen, John T.

EEL RIVER

Gibson, Ray F.

Hawk, F. L.

Perdue, William

Wood, John A.

INDIANA MIAMI RESERVE

Clymer, J. F.

Davis, J. H.

Roberts, W. H.

MERRIMACK

Morrill, Alva Herman

MIAMI OHIO

Fenner, J. B.

Graham, John T.

Powers, O. W.

Reed, Egbert

Spriggs, J. E.

MICHIGAN

Ryker, P. L.

NEW JERSEY

Blood, John

NEW YORK EASTERN

Allen, R. O.

Case, William

Hook, C. F.

MacCalman, John

Powell, D. E.

Putman, D. I.

Rockwell, George R.

Vandyke, Romain W.

NEW YORK WESTERN

Allen, Alden

NORTH CAROLINA and VIRGINIA

Herndon, W. T.

Klapp, S. B.

Pinnix, J. W.

NORTHERN KANSAS

Coate, J. W.

Strange, Elisha

Thornburg, Thomas F.

NORTHERN KANSAS and
NEBRASKA

Lamb, Mrs. N. E.

NORTH CAROLINA (Col.)

Bright, A. A.

NORTH MISSOURI

Hull, Isaac H.

Perry, Humphrey

NORTHWESTERN INDIANA

Kobb, John R.

NORTHWESTERN OHIO

Bell, S. A.

Deck, W. N.

Morrill, M. T.

Wert, Leo

OHIO

Rice, J.

OHIO CENTRAL

Chrisman, B. H.

Parsons, D. C.

Winget, C. L.

OHIO EASTERN

Cardwell, W. W.

Grover, H. A.

RAYS HILL and SOUTHERN
PENNSYLVANIA

Hoffman, Jesse W.

Logue, James R.

RHODE ISLAND and
MASSACHUSETTS

Smith, J. Stillman

Tillinghast, C. A.

RICHLAND UNION

Stetler, James

ROCKINGHAM

Beebe, G. A.

Day, N.

McCord, E. K.

SOUTHERN ILLINOIS

Brewer, John

Durham, T. B.

Reynolds, M. G.

SOUTHERN INDIANA

Littell, J. B.

SOUTHERN KANSAS

Cole, Henry
Strange, Sarah A.

SOUTHERN OHIO

Butler, H. E.
Lawwill, C. C.
Shinkle, L. M.

SOUTHWESTERN IOWA

Goodwin, Charles W.

SOUTHERN WABASH ILLINOIS

Phares, G. W.

TIOGA RIVER

Cornell, Frank A.
Stearns, J. Wellington

UNION IOWA

Phillips, G. B.

VIRGINIA VALLEY CENTRAL

Moore, H. C.

WESTERN ILLINOIS

Atkinson, L. B.
Sheesley, Aaron

WESTERN INDIANA

Bannon, L. W.
Gott, R. H.
Hammond, G. R.WESTERN MICHIGAN and
NORTHERN INDIANAMiller, O. P.
Mosteller, Silas

WESTERN NORTH CAROLINA

Albright, Henry A.
Cox, L. I.

WEST VIRGINIA

Hill, Cyrus G.

WISCONSIN

Fisher, E. W.

CONFERENCE MEMBERSHIP
NOT REPORTEDCarr, John H.
Denton, J. B.
Ford, S. B.
Haner, Eugene W.
Johnson, Isaac
Sample, J. E.
Shaw, William H.
Wheeler, Benjamin F.

CONFERENCE OFFERINGS TO THE AMERICAN CHRISTIAN CONV.

From October 1, 1918 to October 1, 1919

Central Illinois	\$ 22.14
Central Indiana	10.00
Central Iowa	20.78
Des Moines	32.26
Eastern Indiana	20.04
Eastern Kansas	9.00
Eel River	54.45
Erie	10.00
Illinois	8.90
Indiana Miami Reserve	10.00
Merrimack	10.00
Miami Ohio	61.21
New Jersey	10.00
New York Central	25.00
New York Eastern	25.00
Northern Illinois	20.13
Northern Kansas and Nebraska	10.85
North Missouri	8.00
Northwestern Indiana	7.80
Northwestern Kansas	7.03
Ohio Central	25.00
Ohio Eastern	16.16
Ohio Valley	11.00
Peoples Colored	4.00
Rhode Island and Massachusetts	25.00
Richland Union	12.24

Rockingham	5.00
Southern Illinois	5.00
Southern Kansas	15.00
Southern Ohio	35.00
Southern Wabash Illinois	13.18
Southwestern Iowa	9.00
Southwestern West Virginia	11.75
Tioga River	20.00
Western Illinois	25.00
Western Indiana	50.00

\$664.92

From October 1, 1919, to October 1, 1920

Central Illinois	\$ 23.80
Central Indiana	13.30
Central Iowa	1.00
Des Moines	8.10
Eastern Indiana	29.26
Eel River	26.99
Erie	23.11
Illinois	10.50
Merrimack	26.07
Miami Ohio	50.00
Michigan	15.35
Mt. Vernon	7.30
New Jersey	10.00
New York Western	39.50
Northern Kansas and Nebraska	19.64
Northwestern Indiana	26.00
Northwestern Kansas	16.70
Northwestern Ohio	25.00
Ohio Central	25.14
Ohio Valley	6.00
Ontario	25.30
Rays Hill and Southern Pennsylvania	24.10
Rhode Island and Massachusetts	25.00
Richland Union	11.00
Rockingham	25.00
Scioto Valley	3.25
Southern Illinois	8.00
Southern Indiana	7.15
Southern Kansas	6.02
Southern Ohio	25.40
Southern Wabash Illinois	34.26
Southwestern Iowa	17.07
Southwestern West Virginia	8.00
Tioga River	40.00
Union Iowa	45.00
Western Illinois	25.00
Western Indiana	25.00
Western Michigan and Northern Indiana	10.10
Western Pennsylvania	2.50

\$769.91

From October 1, 1920, to October 1, 1921

Central Indiana	\$ 10.00
Central Iowa	21.78
Eastern Indiana	31.88
Eastern Kansas	12.50
Eel River	28.40
Illinois	12.50
Merrimack	18.00

Michigan	6.26
Mt. Vernon	9.30
New Jersey	10.00
New York Eastern	50.00
New York Western	25.00
North Missouri	19.88
Northern Illinois	22.54
Northern Kansas and Nebraska	11.61
Northwestern Indiana	14.25
Northwestern Kansas	17.50
Northwestern Ohio	25.00
Ohio Central	13.00
Ohio Eastern	12.00
Ohio Valley	4.00
Ontario	21.40
Rhode Island and Massachusetts	25.00
Rockingham	10.00
Scioto Valley	3.35
Southern Indiana	5.65
Southern Kansas	7.50
Southern Ohio	25.70
Southern Wabash Illinois	10.85
Southwestern West Virginia	7.40
Tioga River	20.00
Union Iowa	10.00
Western Indiana	25.00
Western Michigan and Northern Indiana	15.10

 \$562.36

From October 1, 1921, to October 1, 1922

Central Illinois	\$ 26.50
Central Indiana	10.00
Central Iowa	10.09
Eastern Indiana	21.13
Eastern Kansas	8.05
Eel River	34.51
Indiana Miami Reserve	10.14
Merrimack	20.00
Miami Ohio	14.00
New Jersey	10.00
New York Central	55.00
New York Eastern	50.00
New York Western	25.00
North Missouri	8.45
Northern Kansas	16.35
Northern Kansas and Nebraska	15.00
Northwestern Indiana	20.00
Northwestern Ohio	25.00
Ohio Central	18.00
Ohio Eastern	21.81
Ontario	30.00
Rays Hill and Southern Pennsylvania	59.29
Rhode Island and Massachusetts	25.00
Rockingham	25.00
Southern Illinois	3.25
Southern Indiana	5.65
Southern Kansas	8.50
Southern Ohio	18.69
Southern Wabash Illinois	24.87
Tioga River	25.00
Union Iowa	15.00
Western Iowa	8.75

Western Michigan and Northern Indiana	5.23
Western Osage	19.50
	\$703.95

STATISTICS

I wish it distinctly understood that I have done my best to secure accurate statistical reports from our Conference Secretaries. To some I am glad to accord the honor of promptness, courtesy, and faithful co-operation. To some I had to write twice, and some three times, before getting a reply, and some did not reply at all, in which cases the statistics, as printed in *The Christian Annual*, are given here. Quite a number of items were answered "I don't know," "About so many," "No report," "Can't tell," in which case I did the best I could from sources at my command to determine a reliable answer to the question. In writing the Conference Secretaries for reports, among other things I said, "As you may know, there has been no little criticism on our statistical reports, and it may be that the criticism is just. I am very anxious that we shall have a complete and correct report of our churches for the Convention meeting in October. This can only be done by the co-operation of the Conference Secretaries, and so I am writing you for report on the following items, every one of which should be filled out. It is but just to our people, and to the cause we serve, to have a full report of our work." There may be slight discrepancies between the report of the Convention Secretary and some departmental reports. These result from corrections made in the one and not in the others. Conference Secretaries are not distinguished for sending corrected reports.

The Sunday-school statistics were gathered by the Department of Sunday-schools, and the Christian Endeavor statistics by the Department of Christian Endeavor.

With these explanations, the statistics of the denomination are here and now submitted.

ALABAMA

Ministers—

- Whole number of ordained ministers, 13.
- Whole number ordained since October 1, 1918, 6.
- Whole number of licentiate ministers, 4.
- Whole number received since October 1, 1918, 11.
- Whole number giving their entire time to the ministry, 1.
- Whole number engaged in other pursuits than the ministry, 1
- Whole number not engaged in pastoral work at all, 2.
- Whole number superannuated, 2.

Churches—

- Whole number of churches on your roll, 26.
- Whole number having full time service.....
- Whole number having less than full time service, 25.
- Whole number having no services at all, 1.

Membership—

- Whole number of members reported at your last conference, 1848.

Buildings—

- Whole number of new buildings dedicated since October 1, 1918, 2.

Parsonages—

- Whole number of parsonages.....
- Whole number built since October 1, 1918.....

Sunday-schools—

- Whole number of schools, 23.
- Whole number in main school, 1,599.
- Whole number in Home Department, 53.
- Whole number in Cradle Roll, 21.
- Total enrollment, 1673.

Christian Endeavor—

- Whole number of societies, 6.
- Whole number of senior members, 194.

Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 194.

CENTRAL INDIANA

Ministers—

Whole number of ordained ministers, 7.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers, 2.
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry.....
 Whole number engaged in other pursuits than the ministry.....
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 9.
 Whole number having full time service.....
 Whole number having less than full time service.....
 Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 869.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages.....
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 9.
 Whole number in main school, 692.
 Whole number in Home Department.....
 Whole number in Cradle Roll.....
 Total enrollment, 692.

Christian Endeavor—

Whole number of societies, 4.
 Whole number of senior members, 121.
 Whole number of intermediate members, 15.
 Whole number of junior members, 46.
 Total membership, 182.

CENTRAL ILLINOIS

Ministers—

Whole number of ordained ministers, 13.
 Whole number ordained since October 1, 1918, 0.
 Whole number of licentiate ministers, 3.
 Whole number received since October 1, 1918, 4.
 Whole number giving their entire time to the ministry, 10.
 Whole number engaged in other pursuits than the ministry, 4.
 Whole number not engaged in pastoral work at all, 2.
 Whole number superannuated, 2.

Churches—

Whole number of churches on your roll, 22.
 Whole number having full time service, 3.
 Whole number having less than full time service, 17.
 Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 1,900.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages, 5.
 Whole number built since October 1, 1918, 1.

Sunday-schools—

Whole number of schools, 24.
 Whole number in main school, 2,018.
 Whole number in Home Department, 99.
 Whole number in Cradle Roll, 344.
 Total enrollment, 2,461.

Christian Endeavor—

Whole number of societies, 4.
 Whole number senior members, 132.
 Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 132.

CENTRAL IOWA

Ministers—

Whole number of ordained ministers, 7.
 Whole number ordained since October 1, 1918, 1.
 Whole number of licentiate ministers.....

Whole number received since October 1, 1918, 1.
 Whole number giving their entire time to the ministry, 2.
 Whole number engaged in other pursuits than the ministry, 4.
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 5.
 Whole number having full time service, 2.
 Whole number having less than full time service, 3.
 Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 611.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 3.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 5.
 Whole number in main school, 574.
 Whole number in Home Department, 11.
 Whole number in Cradle Roll, 45.
 Total enrollment, 630.

Christian Endeavor—

Whole number of societies, 3.
 Whole number of senior members, 95.
 Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 95.

EASTERN INDIANA**Ministers—**

Whole number of ordained ministers, 45.
 Whole number ordained since October 1, 1918, 2.
 Whole number of licentiate ministers, 23.
 Whole number received since October 1, 1918, 18.
 Whole number giving their entire time to the ministry, 9.
 Whole number engaged in other pursuits than the ministry, 25.
 Whole number not engaged in pastoral work at all, 8.
 Whole number superannuated, 3.

Churches—

Whole number of churches on your roll, 74.
 Whole number having full time service, 6.
 Whole number having less than full time service, 63.
 Whole number having no services at all, 5.

Membership—

Whole number of members reported at your last conference, 5,536.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 5.

Parsonages—

Whole number of parsonages, 5.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 60.
 Whole number in main school, 5,976.
 Whole number in Home Department, 178.
 Whole number in Cradle Roll, 523.
 Total enrollment, 6,677.

Christian Endeavor—

Whole number of societies, 2.
 Whole number of senior members, 41.
 Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 41.

EASTERN KANSAS**Ministers—**

Whole number of ordained ministers, 10.
 Whole number ordained since October 1, 1918.....
 Whole number licentiate ministers, 1.
 Whole number received since October 1, 1918, 1.
 Whole number giving their entire time to the ministry, 3.
 Whole number engaged in other pursuits than the ministry, 8.
 Whole number not engaged in pastoral work at all, 8.
 Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 4.
 Whole number having full time service.....
 Whole number having less than full time service, 2.
 Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 247.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages.....

Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 4.

Whole number in main school, 329.

Whole number in Home Department, 12.

Whole number in Cradle Roll, 21.

Total enrollment, 362.

Christian Endeavor—

Whole number of societies, 1.

Whole number of senior members, 33.

Whole number of intermediate members.....

Whole number of junior members.....

Total membership, 33.

EASTERN VIRGINIA**Ministers—**

Whole number of ordained ministers, 26.

Whole number ordained since October 1, 1918.....

Whole number of licentiate ministers, 2.

Whole number received since October 1, 1918.....

Whole number giving their entire time to the ministry, 25.

Whole number engaged in other pursuits than the ministry, 1.

Whole number not engaged in pastoral work at all, 1.

Whole number superannuated.....

Churches—

Whole number of churches on your roll, 45.

Whole number having full time service.....

Whole number having less than full time service.....

Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 8,859.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 2

Parsonages—

Whole number of parsonages, 5.

Whole number built since October 1, 1918, 1.

Sunday-schools—

Whole number of schools, 43.

Whole number in main school, 6,215.

Whole number in Home Department, 245.

Whole number in Cradle Roll, 585.

Total enrollment, 7,045.

Christian Endeavor—

Whole number of societies, 3.

Whole number of senior members, 100.

Whole number of intermediate members.....

Whole number of junior members, 237.

Total membership, 337.

EEL RIVER**Ministers—**

Whole number of ordained ministers, 20.

Whole number ordained since October 1, 1918, 3.

Whole number of licentiate ministers, 3.

Whole number received since October 1, 1918, 5.

Whole number giving their entire time to the ministry, 18.

Whole number engaged in other pursuits than the ministry, 3.

Whole number not engaged in pastoral work at all, 3.

Whole number superannuated, 2.

Churches—

Whole number of churches on your roll, 33.

Whole number having full time service, 12.

Whole number having less than full time service, 18.

Whole number having no services at all, 3.

Membership—

Whole number of members reported at your last conference, 3,927.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 2.

Parsonages—

Whole number of parsonages, 7.

Whole number built since October 1, 1918, 2.

Sunday-schools—

Whole number of schools, 29.

Whole number in main school, 4,122.

Whole number in Home Department, 59.

Whole number in Cradle Roll, 208.

Total enrollment, 4,389.

Christian Endeavor—

Whole number societies, 8.

Whole number senior members, 398.

Whole number of intermediate members.....

Whole number of junior members, 100.

Total membership, 498.

ERIE

Ministers—

Whole number of ordained ministers, 6.

Whole number ordained since October 1, 1918, 0.

Whole number of licentiate ministers, 3.

Whole number received since October 1, 1918.....

Whole number giving their entire time to the ministry, 4.

Whole number engaged in other pursuits than the ministry, 3.

Whole number not engaged in pastoral work at all, 2.

Whole number superannuated, 2.

Churches—

Whole number of churches on your roll, 12.

Whole number having full time service, 3.

Whole number having less than full time service, 7.

Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 1,006.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 0.

Parsonages—

Whole number of parsonages, 7.

Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 13.

Whole number in main school, 1,446.

Whole number in Home Department, 53.

Whole number in Cradle Roll, 163.

Total enrollment, 1,662.

Christian Endeavor—

Whole number of societies, 2.

Whole number senior members, 49.

Whole number of intermediate members.....

Whole number of junior members, 16.

Total membership, 65.

GEORGIA AND ALABAMA

Ministers—

Whole number of ordained ministers, 10.

Whole number ordained since October 1, 1918, 4.

Whole number of licentiate ministers, 7.

Whole number received since October 1, 1918, 11.

Whole number giving their entire time to the ministry, 3.

Whole number engaged in other pursuits than the ministry, 7.

Whole number not engaged in pastoral work at all, 4.

Whole number superannuated, 0.

Churches—

Whole number of churches on your roll, 18.

Whole number having full time service, 4.

Whole number having less than full time service, 14.

Whole number having no services at all, 0.

Membership—

Whole number of members reported at your last conference, 904.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages, 2.

Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 12.

Whole number in main school, 1,325.

Whole number in Home Department, 49.

Whole number in Cradle Roll, 126.

Total enrollment, 1,500.

Christian Endeavor—

Whole number societies, 5.

Whole number of senior members, 94.

Whole number of intermediate members, 25.

Whole number of junior members, 224.

Total membership, 343.

ILLINOIS

Ministers—

Whole number of ordained ministers, 17.

Whole number ordained since October 1, 1918, 4.
 Whole number of licentiate ministers, 6.
 Whole number received since October 1, 1918, 3.
 Whole number giving their entire time to the ministry, 11.
 Whole number engaged in other pursuits than the ministry, 4.
 Whole number not engaged in pastoral work at all, 5.
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 13.
 Whole number having full time service, 0.
 Whole number having less than full time service, 13.
 Whole number having no services at all, 0.

Membership—

Whole number of members reported at your last conference, 710.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages.....
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 16.
 Whole number in main school, 759.
 Whole number in Home Department.....
 Whole number in Cradle Roll, 37.
 Total enrollment, 796.

Christian Endeavor—

Whole number societies, 1.
 Whole number of senior members, 25.
 Whole number of intermediate members.....
 Whole number of junior members, 15.
 Total membership, 40.

INDIANA MIAMI RESERVE**Ministers—**

Whole number of ordained ministers, 28.
 Whole number ordained since October 1, 1918, 6.
 Whole number of licentiate ministers, 3.
 Whole number received since October 1, 1918, 3.
 Whole number giving their entire time to the ministry, 12.
 Whole number engaged in other pursuits than the ministry, 9.
 Whole number not engaged in pastoral work at all, 1.
 Whole number superannuated, 6.

Churches—

Whole number of churches on your roll, 27.
 Whole number having full time service, 1.
 Whole number having less than full time service, 23.
 Whole number having no services at all, 3.

Membership—

Whole number of members reported at your last conference, 1,178.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages.....
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 25.
 Whole number in main school, 1,872
 Whole number in Home Department, 2.
 Whole number in Cradle Roll, 31.
 Total enrollment, 1,905.

KENTUCKY DISTRICT NO. 1**Ministers—**

Whole number of ordained ministers, 7.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers.....
 Whole number received since October 1, 1918, 0.
 Whole number giving their entire time to the ministry, 0.
 Whole number engaged in other pursuits than the ministry, 7.
 Whole number not engaged in pastoral work at all, 4.
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 4.
 Whole number having full time service, 3.
 Whole number having less than full time service, 1.
 Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 169.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages.....

Whole number built since October 1, 1918.....

Sunday-schools—

KENTUCKY DISTRICT NO. 2

Ministers—

Whole number of ordained ministers, 16.
 Whole number ordained since October 1, 1918, 9.
 Whole number of licentiate ministers, 0.
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry, 2.
 Whole number engaged in other pursuits than the ministry, 15.
 Whole number not engaged in pastoral work at all, 15.
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 18.
 Whole number having full time service, 0.
 Whole number having less than full time service, 8.
 Whole number having no services at all, 10.

Membership—

Whole number of members reported at your last conference, 241.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages, 0.
 Whole number built since October 1, 1918, 1.

Sunday-schools—

KENTUCKY CHRISTIAN

Ministers—

Whole number of ordained ministers, 41.
 Whole number ordained since October 1, 1918, 6.
 Whole number of licentiate ministers, 10.
 Whole number received since October 1, 1918, 11.
 Whole number giving their entire time to the ministry, 4.
 Whole number engaged in other pursuits than the ministry, 24.
 Whole number not engaged in pastoral work at all, 7.
 Whole number superannuated, 5.

Churches—

Whole number of churches on your roll, 20.
 Whole number having full time service, 0.
 Whole number having less than full time service, 16.
 Whole number having no services at all, 4.

Membership—

Whole number of members reported at your last conference, 592.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 2.

Parsonages—

Whole number of parsonages, 0.
 Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 13.
 Whole number in main school, 543.
 Whole number in Home Department, 15.
 Whole number in Cradle Roll, 10.
 Total enrollment, 568.

MAINE

Ministers—

Whole number of ordained ministers, 19.
 Whole number ordained since October 1, 1918, 0.
 Whole number of licentiate ministers, 0.
 Whole number received since October 1, 1918, 0.
 Whole number giving their entire time to the ministry, 5.
 Whole number engaged in other pursuits than the ministry, 8.
 Whole number not engaged in pastoral work at all, 7.
 Whole number superannuated, 3.

Churches—

Whole number of churches on your roll, 8.
 Whole number having full time service, 5.
 Whole number having less than full time service, 3.
 Whole number having no services at all, 1.

Membership—

Whole number of members reported at your last conference, 713.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 0.

Parsonages—

Whole number of parsonages, 4.
 Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 11.
 Whole number in main school, 983.
 Whole number in Home Department.....
 Whole number in Cradle Roll, 20.

Total enrollment, 1,003.

Christian Endeavor—

Whole number of societies, 1.
 Whole number of senior members, 25.
 Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 25.

MERRIMACK

Ministers—

Whole number of ordained ministers, 6.
 Whole number ordained since October 1, 1918, 1.
 Whole number of licentiate ministers, 1.
 Whole number received since October 1, 1918, 1.
 Whole number giving their entire time to the ministry, 4.
 Whole number engaged in other pursuits than the ministry, 1.
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 9.
 Whole number having full time service, 5.
 Whole number having less than full time service, 1.
 Whole number having no services at all, 8.

Membership—

Whole number of members reported at your last conference, 809.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 0.

Parsonages—

Whole number of parsonages, 6.
 Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 8.
 Whole number in main school, 735.
 Whole number in Home Department, 15.
 Whole number in Cradle Roll, 30.
 Total enrollment, 780.

Christian Endeavor—

Whole number of societies, 6.
 Whole number of senior members, 197.
 Whole number of intermediate members, 32.
 Whole number of junior members, 46.
 Total membership, 275.

MIAMI OHIO

Ministers—

Whole number of ordained ministers, 47.
 Whole number ordained since October 1, 1918, 1.
 Whole number of licentiate ministers, 2.
 Whole number received since October 1, 1918, 2.
 Whole number giving their entire time to the ministry, 26.
 Whole number engaged in other pursuits than the ministry, 9.
 Whole number not engaged in pastoral work at all, 7.
 Whole number superannuated, 7.

Churches—

Whole number of churches on your roll, 51.
 Whole number having full time service, 19.
 Whole number having less than full time service, 28.
 Whole number having no services at all, 4.

Membership—

Whole number of members reported at your last conference, 8,743.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 19.
 Whole number built since October 1, 1918, 2.

Sunday-schools—

Whole number of schools, 51.
 Whole number in main school, 7,730.
 Whole number in Home Department, 547.
 Whole number in Cradle Roll, 1,372.
 Total enrollment, 9,649.

Christian Endeavor—

Whole number of societies, 8.
 Whole number of senior members, 350.
 Whole number of intermediate members, 45.
 Whole number of junior members, 25.
 Total membership, 420.

MICHIGAN

Ministers—

Whole number of ordained ministers, 18.
 Whole number ordained since October 1, 1918, 2.
 Whole number of licentiate ministers, 2.

Whole number received since October 1, 1918, 5.
 Whole number giving their entire time to the ministry, 3.
 Whole number engaged in other pursuits than the ministry, 4.
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 11.
 Whole number having full time service, 5.
 Whole number having less than full time service, 4.
 Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 419.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 0.

Parsonages—

Whole number of parsonages, 2.

Sunday-schools—

Whole number of schools, 5.
 Whole number in main school, 255.
 Whole number in Home Department.....
 Whole number in Cradle Roll, 10.
 Total enrollment, 265.

MT. VERNON**Ministers—**

Whole number of ordained ministers, 10.
 Whole number ordained since October 1, 1918, 0.
 Whole number of licentiate ministers, 1.
 Whole number received since October 1, 1918, 1.
 Whole number giving their entire time to the ministry, 5.
 Whole number engaged in other pursuits than the ministry, 3.
 Whole number not engaged in pastoral work at all, 1.
 Whole number superannuated, 2.

Churches—

Whole number of churches on your roll, 18.
 Whole number having full time service, 3.
 Whole number having less than full time service, 9.
 Whole number having no services at all, 6.

Membership—

Whole number of members reported at your last conference, 1,324.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages, 0.
 Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 15.
 Whole number in main school, 939.
 Whole number in Home Department, 1.
 Whole number in Cradle Roll, 5.
 Total enrollment, 945.

Christian Endeavor—

Whole number of societies, 1.
 Whole number of senior members, 32.
 Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 32.

NEW YORK CENTRAL**Ministers—**

Whole number of ordained ministers, 7.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers, 0.
 Whole number received since October 1, 1918, 2.
 Whole number giving their entire time to the ministry, 3.
 Whole number engaged in other pursuits than the ministry, 1.
 Whole number not engaged in pastoral work at all, 4.
 Whole number superannuated, 2.

Churches—

Whole number of churches on your roll, 13.
 Whole number having full time service, 7.
 Whole number having less than full time service, 4.
 Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 691.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 9.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 9.

Whole number in main school, 598.
 Whole number in Home Department, 57.
 Whole number in Cradle Roll, 86.
 Total enrollment, 741.

Christian Endeavor—

Whole number of societies, 2.
 Whole number of senior members, 89.
 Whole number of intermediate members.....
 Whole number of junior members, 16.
 Total membership, 105.

NEW YORK EASTERN**Ministers—**

Whole number of ordained ministers, 30.
 Whole number ordained since October 1, 1918, 0.
 Whole number of licentiate ministers, 0.
 Whole number received since October 1, 1918, 7.
 Whole number giving their entire time to the ministry, 17.
 Whole number engaged in other pursuits than the ministry, 7.
 Whole number not engaged in pastoral work at all, 12.
 Whole number superannuated, 0.

Churches—

Whole number of churches on your roll, 40.
 Whole number having full time service, 23.
 Whole number having less than full time service, 8.
 Whole number having no services at all, 9.

Membership—

Whole number of members reported at your last conference, 2,632.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 0.

Parsonages—

Whole number of parsonages, 18.
 Whole number built since October 1, 1918, 1.

Sunday-schools—

Whole number of schools, 26.
 Whole number in main school, 2,311.
 Whole number in Home Department, 34.
 Whole number in Cradle Roll, 57.
 Total enrollment, 2,402.

Christian Endeavor—

Whole number societies, 7.
 Whole number senior members, 278.
 Whole number of intermediate members.....
 Whole number of junior members, 27.
 Total membership, 305.

NEW YORK WESTERN**Ministers—**

Whole number of ordained ministers, 9.
 Whole number ordained since October 1, 1918, 0.
 Whole number of licentiate ministers, 0.
 Whole number received since October 1, 1918, 3.
 Whole number giving their entire time to the ministry, 6.
 Whole number engaged in other pursuits than the ministry, 2.
 Whole number not engaged in pastoral work at all, 1.
 Whole number superannuated, 0.

Churches—

Whole number of churches on your roll, 8.
 Whole number having full time service, 5.
 Whole number having less than full time service, 1.
 Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 475.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 0.

Parsonages—

Whole number of parsonages, 7.
 Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 5.
 Whole number in main school, 508.
 Whole number in Home Department, 32.
 Whole number in Cradle Roll, 31.
 Total enrollment, 571.

Christian Endeavor—

Whole number of societies, 2.
 Whole number senior members, 65.
 Whole number of intermediate members.....
 Whole number of junior members, 24.
 Total membership, 89.

NEW JERSEY

Ministers—

Whole number of ordained ministers, 18.
 Whole number ordained since October 1, 1918, 2.
 Whole number of licentiate ministers, 6.
 Whole number received since October 1, 1918, 2.
 Whole number giving their entire time to the ministry, 13.
 Whole number engaged in other pursuits than the ministry, 4.
 Whole number not engaged in pastoral work at all, 1.
 Whole number superannuated, 0.

Churches—

Whole number of churches on your roll, 22.
 Whole number having full time service, 15.
 Whole number having less than full time service, 6.
 Whole number having no services at all, 1.

Membership—

Whole number of members reported at your last conference, 2,368.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages, 13.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 21.
 Whole number in main school, 2,735.
 Whole number in Home Department.....
 Whole number in Cradle Roll.....
 Total enrollment, 2,735.

Christian Endeavor—

Whole number of societies, 10.
 Whole number of senior members, 281.
 Whole number of intermediate members, 87.
 Whole number of junior members.....
 Total membership, 368.

NORTH CAROLINA

Ministers—

Whole number of ordained ministers, 53.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers, 10.
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry, 26.
 Whole number engaged in other pursuits than the ministry, 22.
 Whole number not engaged in pastoral work at all, 9.
 Whole number superannuated, 6.

Churches—

Whole number of churches on your roll, 118.
 Whole number having full time service, 8.
 Whole number having less than full time service, 105.
 Whole number having no services at all, 5.

Membership—

Whole number of members reported at your last conference, 12,102.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages.....
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 104.
 Whole number in main school, 9,467.
 Whole number in Home Department, 77.
 Whole number in Cradle Roll, 282.
 Total enrollment, 9,826.

Christian Endeavor—

Whole number of societies, 16.
 Whole number of senior members, 462.
 Whole number of intermediate members, 25.
 Whole number of junior members, 224.
 Total membership, 711.

NORTHERN KANSAS AND NEBRASKA

Ministers—

Whole number of ordained ministers, 8.
 Whole number ordained since October 1, 1918, 0.
 Whole number of licentiate ministers, 1.
 Whole number received since October 1, 1918, 1.
 Whole number giving their entire time to the ministry, 4.
 Whole number engaged in other pursuits than the ministry, 1.
 Whole number not engaged in pastoral work at all, 4.
 Whole number superannuated, 3.

Churches—

- Whole number of churches on your roll, 6.
- Whole number having full time service, 3.
- Whole number having less than full time service, 2.
- Whole number having no services at all, 1.

Membership—

- Whole number of members reported at your last conference, 832.

Buildings—

- Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

- Whole number of parsonages, 2.
- Whole number built since October 1, 1918.....

Sunday-schools—

- Whole number of schools, 7.
- Whole number in main school, 998.
- Whole number in Home Department, 4.
- Whole number in Cradle Roll, 44.
- Total enrollment, 1,046.

Christian Endeavor—

- Whole number of societies, 5.
- Whole number of senior members, 102.
- Whole number of intermediate members.....
- Whole number of junior members.....
- Total membership, 102.

NORTHWESTERN INDIANA**Ministers—**

- Whole number of ordained ministers, 14.
- Whole number ordained since October 1, 1918, 1.
- Whole number of licentiate ministers, 2.
- Whole number received since October 1, 1918, 2.
- Whole number giving their entire time to the ministry, 5.
- Whole number engaged in other pursuits than the ministry, 6.
- Whole number not engaged in pastoral work at all, 1.
- Whole number superannuated, 2.

Churches—

- Whole number of churches on your roll, 22.
- Whole number having full time service, 2.
- Whole number having less than full time service, 20.
- Whole number having no services at all, 0.

Membership—

- Whole number reported at your last conference, 1,755.

Buildings—

- Whole number of new buildings dedicated since October 1, 1918, 2.

Parsonages—

- Whole number of parsonages, 2.
- Whole number built since October 1, 1918, 0.

Sunday-schools—

- Whole number of schools, 23.
- Whole number in main school, 1,734.
- Whole number in Home Department, 31.
- Whole number in Cradle Roll, 164.
- Total enrollment, 1,929.

Christian Endeavor—

- Whole number of societies, 1.
- Whole number of senior members, 44.
- Whole number of intermediate members.....
- Whole number of junior members.....
- Total membership, 44.

NORTHWESTERN KANSAS**Ministers—**

- Whole number of ordained ministers, 8.
- Whole number ordained since October 1, 1918, 2.
- Whole number of licentiate ministers, 0.
- Whole number received since October 1, 1918, 3.
- Whole number giving their entire time to the ministry, 4.
- Whole number engaged in other pursuits than the ministry.....
- Whole number not engaged in pastoral work at all, 2.
- Whole number superannuated, 0.

Churches—

- Whole number of churches on your roll, 5.
- Whole number having full time service, 1.
- Whole number having less than full time service, 3.
- Whole number having no services at all, 1.

Membership—

- Whole number of members reported at your last conference, 271.

Buildings—

- Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

- Whole number of parsonages, 2.
- Whole number built since October 1, 1918, 2.

Sunday-schools—

Whole number of schools, 4.
 Whole number in main school, 211.
 Whole number in Home Department, 6.
 Whole number in Cradle Roll, 20.
 Total enrollment, 237.

Christian Endeavor—

Whole number of societies, 1.
 Whole number of senior members, 20.
 Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 20.

NORTHWESTERN OHIO**Ministers—**

Whole number of ordained ministers, 20.
 Whole number ordained since October 1, 1918, 2
 Whole number of licentiate ministers, 5.
 Whole number received since October 1, 1918, 1.
 Whole number giving their entire time to the ministry, 10.
 Whole number engaged in other pursuits than the ministry, 5.
 Whole number not engaged in pastoral work at all, 4.
 Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 31.
 Whole number having full time service, 10.
 Whole number having less than full time service, 18.
 Whole number having no services at all, 3.

Membership—

Whole number of members reported at your last conference, 3,340.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 8.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 27.
 Whole number in main school, 3,441.
 Whole number in Home Department, 70.
 Whole number in Cradle Roll, 92.
 Total enrollment, 3,603.

Christian Endeavor—

Whole number of societies, 17.
 Whole number of senior members, 497.
 Whole number of intermediate members, 26.
 Whole number of junior members, 156.
 Total membership, 679.

NORTHERN ILLINOIS**Ministers—**

Whole number of ordained ministers, 3.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers.....
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry, 1.
 Whole number engaged in other pursuits than the ministry, 1.
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 4.
 Whole number having full time service, 3.
 Whole number having less than full time service.....
 Whole number having no services at all, 1.

Membership—

Whole number of members reported at your last conference, 195.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 3.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 4.
 Whole number in main school, 241.
 Whole number in Home Department.....
 Whole number in Cradle Roll.....
 Total enrollment, 241.

NORTH MISSOURI**Ministers—**

Whole number of ordained ministers, 7.
 Whole number ordained since October 1, 1918, 1.
 Whole number of licentiate ministers, 2.
 Whole number received since October 1, 1918, 3.

Whole number giving their entire time to the ministry, 1.
 Whole number engaged in other pursuits than the ministry, 5.
 Whole number not engaged in pastoral work at all, 4.
 Whole number superannuated, 3.

Churches—

Whole number of churches on your roll, 7.
 Whole number having full time service, 0.
 Whole number having less than full time service, 7.
 Whole number having no services at all, 0.

Membership—

Whole number of members reported at your last conference, 452.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 0.

Parsonages—

Whole number of parsonages, 0.
 Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 6.
 Whole number in main school, 237.
 Whole number in Home Department.....
 Whole number in Cradle Roll, 8.
 Total enrollment, 245.

OHIO**Ministers—**

Whole number of ordained ministers, 11.
 Whole number ordained since October 1, 1918, 1.
 Whole number of licentiate ministers, 0.
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry.....
 Whole number engaged in other pursuits than the ministry.....
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 10.
 Whole number having full time service, 3.
 Whole number having less than full time service, 7.
 Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 177.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages.....
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 6.
 Whole number in main school, 391.
 Whole number in Home Department.....
 Whole number in Cradle Roll.....
 Total enrollment, 391.

OHIO CENTRAL**Ministers—**

Whole number of ordained ministers, 19.
 Whole number ordained since October 1, 1919.....
 Whole number of licentiate ministers, 1.
 Whole number received since October 1, 1918, 1.
 Whole number giving their entire time to the ministry, 6.
 Whole number engaged in other pursuits than the ministry, 6.
 Whole number not engaged in pastoral work at all, 7.
 Whole number superannuated, 4.

Churches—

Whole number of churches on your roll, 24.
 Whole number having full time service, 4.
 Whole number having less than full time service, 15.
 Whole number having no services at all, 5.

Membership—

Whole number of members reported at your last conference, 1,497.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 1.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 17.
 Whole number in main school, 1,366.
 Whole number in Home Department, 12.
 Whole number in Cradle Roll, 4.
 Total enrollment, 1,382.

Christian Endeavor—

Whole number societies, 1.
 Whole number senior members, 28.

Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 28.

OHIO EASTERN

Ministers—

Whole number of ordained ministers, 11.
 Whole number ordained since October 1, 1918, 0.
 Whole number of licentiate ministers, 9.
 Whole number received since October 1, 1918, 5.
 Whole number giving their entire time to the ministry, 5.
 Whole number engaged in other pursuits than the ministry.....
 Whole number not engaged in pastoral work at all, 14.
 Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 27.
 Whole number having full time service, 0.
 Whole number having less than full time service, 25.
 Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 1,603.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages.....
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 28.
 Whole number in main school, 1,521.
 Whole number in Home Department, 28.
 Whole number in Cradle Roll, 25.
 Total enrollment, 1,574.

Christian Endeavor—

Whole number societies, 1.
 Whole number of senior members, 31.
 Whole number intermediate members.....
 Whole number of junior members.....
 Total membership, 31.

ONTARIO

Ministers—

Whole number of ordained ministers, 10.
 Whole number ordained since October 1, 1918, 2.
 Whole number of licentiate ministers.....
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry, 6.
 Whole number engaged in other pursuits than the ministry, 3.
 Whole number not engaged in pastoral work at all, 2.
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 19.
 Whole number having full time service, 14.
 Whole number having less than full time service, 2.
 Whole number having no services at all, 3.

Membership—

Whole number of members reported at your last conference, 1,061.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 6.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 12.
 Whole number in main school, 1,784.
 Whole number in Home Department, 75.
 Whole number in Cradle Roll, 97.
 Total enrollment, 1,956.

Christian Endeavor—

Whole number of societies, 7.
 Whole number of senior members, 40.
 Whole number of intermediate members, 35.
 Whole number of junior members, 59.
 Total membership, 134.

OSAGE EASTERN DIVISION

Ministers—

Whole number of ordained ministers, 5.
 Whole number ordained since October 1, 1918, 1.
 Whole number of licentiate ministers, 0.
 Whole number received since October 1, 1918, 0.
 Whole number giving their entire time to the ministry, 1.
 Whole number engaged in other pursuits than the ministry, 3.

- Whole number not engaged in pastoral work at all, 1.
 Whole number superannuated, 1.
- Churches—**
 Whole number of churches on your roll, 10.
 Whole number having full time service.....
 Whole number having less than full time service, 9.
 Whole number having no services at all, 1.
- Membership—**
 Whole number of members reported at your last conference, 840.
- Buildings—**
 Whole number of new buildings dedicated since October 1, 1918.....
- Parsonages—**
 Whole number of parsonages.....
 Whole number built since October 1, 1918.....
- Sunday-schools—**

WAYS HILL AND SOUTHERN PENNSYLVANIA

- Ministers—**
 Whole number of ordained ministers, 6.
 Whole number ordained since October 1, 1918, 0.
 Whole number of licentiate ministers, 1.
 Whole number received since October 1, 1918, 1.
 Whole number giving their entire time to the ministry, 4.
 Whole number engaged in other pursuits than the ministry, 2.
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated.....
- Churches—**
 Whole number of churches on your roll, 29.
 Whole number having full time service, 1.
 Whole number having less than full time service, 28.
 Whole number having no services at all.....
- Membership—**
 Whole number of members reported at your last conference, 2,139.
- Buildings—**
 Whole number of new buildings dedicated since October 1, 1918.....
- Parsonages—**
 Whole number of parsonages, 1.
 Whole number built since October 1, 1918.....
- Sunday-schools—**
 Whole number of schools, 28.
 Whole number in main school, 1,578.
 Whole number in Home Department.....
 Whole number in Cradle Roll, 53.
 Total enrollment, 1,631.
- Christian Endeavor—**
 Whole number of societies, 1.
 Whole number senior members, 30.
 Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 30.

RHODE ISLAND AND MASSACHUSETTS

- Ministers—**
 Whole number of ordained ministers, 14.
 Whole number ordained since October 1, 1918, 1.
 Whole number of licentiate ministers, 3.
 Whole number received since October 1, 1918, 3.
 Whole number giving their entire time to the ministry, 9.
 Whole number engaged in other pursuits than the ministry, 3.
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated, 1.
- Churches—**
 Whole number of churches on your roll, 28.
 Whole number having full time service, 28.
 Whole number having less than full time service.....
 Whole number having no services at all.....
- Membership—**
 Whole number of members reported at your last conference, 2,520.
- Buildings—**
 Whole number of new buildings dedicated since October 1, 1918.....
- Parsonages—**
 Whole number of parsonages, 10.
 Whole number built since October 1, 1918.....
- Sunday-schools—**
 Whole number of schools, 28.
 Whole number in main school, 2,676.
 Whole number in Home Department, 28.
 Whole number in Cradle Roll, 25.
 Total enrollment, 2,729.
- Christian Endeavor—**
 Whole number of societies, 4.

Whole number of senior members, 197.
 Whole number of intermediate members, 45.
 Whole number of junior members, 20.
 Total membership, 262.

RICHLAND UNION

Ministers—

Whole number of ordained ministers, 4.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers, 1.
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry, 2.
 Whole number engaged in other pursuits than the ministry, 2.
 Whole number not engaged in pastoral work at all, 1.
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 8.
 Whole number having full time service.....
 Whole number having less than full time service, 8.
 Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 175.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 1.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 6.
 Whole number in main school, 361.
 Whole number in Home Department.....
 Whole number in Cradle Roll, 14.
 Total enrollment, 375.

ROCKINGHAM

Ministers—

Whole number of ordained ministers, 9.
 Whole number ordained since October 1, 1918, 0.
 Whole number of licentiate ministers, 1.
 Whole number received since October 1, 1918, 3.
 Whole number giving their entire time to the ministry, 5.
 Whole number engaged in other pursuits than the ministry, 4.
 Whole number not engaged in pastoral work at all, 1.
 Whole number superannuated, 0.

Churches—

Whole number of churches on your roll, 16.
 Whole number having full time service, 12.
 Whole number having less than full time service, 4.
 Whole number having no services at all, 0.

Membership—

Whole number of members reported at your last conference, 1,087.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 8.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 9.
 Whole number in main school, 1,321.
 Whole number in Home Department.....
 Whole number in Cradle Roll, 51.
 Total enrollment, 1,372.

Christian Endeavor—

Whole number of societies, 8.
 Whole number of senior members, 241.
 Whole number of intermediate members, 54.
 Whole number of junior members, 53.
 Total membership, 348.

SCIOTO VALLEY

Ministers—

Whole number of ordained ministers, 18.
 Whole number ordained since October 1, 1918, 7.
 Whole number of licentiate ministers.....
 Whole number received since October 1, 1918, 7.
 Whole number giving their entire time to the ministry.....
 Whole number engaged in other pursuits than the ministry, 14.
 Whole number not engaged in pastoral work at all, 4.
 Whole number superannuated, 4.

Churches—

Whole number of churches on your roll, 10.
 Whole number having full time service, 2.
 Whole number having less than full time service, 4.

Whole number having no services at all, 4.

Membership—

Whole number of members reported at your last conference, 161.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages.....

Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 5.

Whole number in main school, 395.

Whole number in Home Department.....

Whole number in Cradle Roll.....

Total enrollment, 395.

Christian Endeavor—

Whole number of societies, 1.

Whole number of senior members, 36.

Whole number of intermediate members.....

Whole number of junior members.....

Total membership, 36.

SOUTHERN ILLINOIS**Ministers—**

Whole number of ordained ministers, 15.

Whole number ordained since October 1, 1918, 3.

Whole number of licentiate ministers, 2.

Whole number received since October 1, 1918, 5.

Whole number giving their entire time to the ministry, 1.

Whole number engaged in other pursuits than the ministry.....

Whole number not engaged in pastoral work at all, 4.

Whole number superannuated, 0.

Churches—

Whole number of churches on your roll, 14.

Whole number having full time service, 0.

Whole number having less than full time service, 12.

Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 501.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 0.

Parsonages—

Whole number of parsonages, 0.

Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 14.

Whole number in main school, 432.

Whole number in Home Department, 18.

Whole number in Cradle Roll, 27.

Total enrollment, 477.

Christian Endeavor—

Whole number societies, 1.

Whole number senior members, 30.

Whole number of intermediate members.....

Whole number of junior members.....

Total membership, 30.

SOUTHERN INDIANA**Ministers—**

Whole number of ordained ministers, 3.

Whole number ordained since October 1, 1918, 0.

Whole number of licentiate ministers, 3.

Whole number received since, October 1, 1918.....

Whole number giving their entire time to the ministry, 3.

Whole number engaged in other pursuits than the ministry.....

Whole number not engaged in pastoral work at all.....

Whole number superannuated.....

Churches—

Whole number of churches on your roll, 5.

Whole number having full time service.....

Whole number having less than full time service, 5.

Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 459.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 2.

Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 5.

Whole number in main school, 339.

Whole number in Home Department, 8.

Whole number in Cradle Roll, 22.
Total enrollment, 369.

Christian Endeavor—

Whole number of societies, 1.
Whole number of senior members, 19.
Whole number of intermediate members.....
Whole number of junior members.....
Total membership, 19.

SOUTHERN KANSAS**Ministers—**

Whole number of ordained ministers, 4.
Whole number ordained since October 1, 1918, 0.
Whole number of licentiate ministers, 1.
Whole number received since October 1, 1918, 0.
Whole number giving their entire time to the ministry, 0.
Whole number engaged in other pursuits than the ministry, 4.
Whole number not engaged in pastoral work at all, 4.
Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 5.
Whole number having full time service, 1.
Whole number having less than full time service, 2.
Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 255.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 1.
Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 4.
Whole number in main school, 280.
Whole number in Home Department.....
Whole number in Cradle Roll, 70.
Total enrollment, 350.

Christian Endeavor—

Whole number societies, 3.
Whole number of senior members, 122.
Whole number of intermediate members.....
Whole number of junior members.....
Total membership, 122.

SOUTHERN OHIO**Ministers—**

Whole number of ordained ministers, 14.
Whole number ordained since October 1, 1918, 1.
Whole number of licentiate ministers, 3.
Whole number received since October 1, 1918, 2.
Whole number giving their entire time to the ministry, 7.
Whole number engaged in other pursuits than the ministry, 5.
Whole number not engaged in pastoral work at all, 4.
Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 29.
Whole number having full time service.....
Whole number having less than full time service, 21.
Whole number having no services at all, 8.

Membership—

Whole number of members reported at your last conference, 2,177.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages.....
Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 28.
Whole number in main school, 1,983.
Whole number in Home Department, 6.
Whole number in Cradle Roll, 21.
Total enrollment, 2,010.

Christian Endeavor—

Whole number of societies, 1.
Whole number of senior members, 45.
Whole number of intermediate members.....
Whole number of junior members.....
Total membership, 45.

SOUTHERN WABASH ILLINOIS**Ministers—**

Whole number of ordained ministers, 20.
Whole number ordained since October 1, 1918, 1.

Whole number of licentiate ministers, 3.
 Whole number received since October 1, 1918, 3.
 Whole number giving their entire time to the ministry.....
 Whole number engaged in other pursuits than the ministry.....
 Whole number not engaged in pastoral work at all, 5.
 Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 37.
 Whole number having full time service, 1.
 Whole number having less than full time service, 32.
 Whole number having no services at all, 4.

Membership—

Whole number of members reported at your last conference, 2,547.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages, 0.
 Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 34.
 Whole number in main school, 2,698.
 Whole number in Home Department, 49.
 Whole number in Cradle Roll, 209.
 Total enrollment, 2,956.

Christian Endeavor—

Whole number of societies, 5.
 Whole number of senior members, 190.
 Whole number of intermediate members.....
 Whole number of junior members, 25.
 Total membership, 215.

SOUTHWESTERN WEST VIRGINIA**Ministers—**

Whole number of ordained ministers, 9.
 Whole number ordained since October 1, 1918, 2.
 Whole number of licentiate ministers.....
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry, 4.
 Whole number engaged in other pursuits than the ministry, 5.
 Whole number not engaged in pastoral work at all, 2.
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 7.
 Whole number having full time service, 3.
 Whole number having less than full time service, 4.
 Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 16.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages.....
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 2.
 Whole number in main school, 300.
 Whole number in Home Department.....
 Whole number in Cradle Roll, 44.
 Total enrollment, 344.

Christian Endeavor—**TIOGA RIVER****Ministers—**

Whole number of ordained ministers, 16.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers, 1.
 Whole number received since October 1, 1918, 1.
 Whole number giving their entire time to the ministry, 7.
 Whole number engaged in other pursuits than the ministry, 6.
 Whole number not engaged in pastoral work at all, 1.
 Whole number superannuated, 2.

Churches—

Whole number of churches on your roll, 13.
 Whole number having full time service, 6.
 Whole number having less than full time service, 1.
 Whole number having no services at all, 6.

Membership—

Whole number of members reported at your last conference, 529.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 6.

Whole number built since October 1, 1918, 2.

Sunday-schools—

Whole number of schools, 7.
 Whole number in main school, 467.
 Whole number in Home Department, 27.
 Whole number in Cradle Roll, 59.
 Total enrollment, 553.

Christian Endeavor—

UNION IOWA

Ministers—

Whole number of ordained ministers, 10.
 Whole number ordained since October 1, 1918, 1.
 Whole number of licentiate ministers, 0.
 Whole number received since October 1, 1918, 0.
 Whole number giving their entire time to the ministry, 3.
 Whole number engaged in other pursuits than the ministry, 3.
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 8.
 Whole number having full time service, 1.
 Whole number having less than full time service, 5.
 Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 688.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 1.
 Whole number built since October 1, 1918, 1.

Sunday-schools—

Whole number of schools, 8.
 Whole number in main school, 387.
 Whole number in Home Department.....
 Whole number in Cradle Roll.....
 Total enrollment, 387.

Christian Endeavor—

VIRGINIA VALLEY CENTRAL

Ministers—

Whole number of ordained ministers, 7.
 Whole number ordained since October 1, 1918, 0. .
 Whole number of licentiate ministers, 2.
 Whole number received since October 1, 1918, 2.
 Whole number giving their entire time to the ministry, 6.
 Whole number engaged in other pursuits than the ministry, 2.
 Whole number not engaged in pastoral work at all, 3.
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 27.
 Whole number having full time service, 1.
 Whole number having less than full time service, 26.
 Whole number having no services at all, 9.

Membership—

Whole number of members reported at your last conference, 2,373.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 1.

Parsonages—

Whole number of parsonages.....
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 20.
 Whole number in main school, 1,341.
 Whole number in Home Department, 115.
 Whole number in Cradle Roll, 247.
 Total enrollment, 1,703.

Christian Endeavor—

Whole number of societies, 11.
 Whole number of senior members, 338.
 Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 338.

WESTERN ILLINOIS

Ministers—

Whole number of ordained ministers, 7.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers, 1.
 Whole number received since October 1, 1918, 2.
 Whole number giving their entire time to the ministry.....
 Whole number engaged in other pursuits than the ministry, 1.

- Whole number not engaged in pastoral work at all.....
- Whole number superannuated, 0.
- Churches—**
- Whole number of churches on your roll, 14.
- Whole number having full time service, 1.
- Whole number having less than full time service, 6.
- Whole number having no services at all, 4.
- Membership—**
- Whole number of members reported at your last conference, 483.
- Buildings—**
- Whole number of new buildings dedicated since October 1, 1918.....
- Parsonages—**
- Whole number of parsonages, 3.
- Whole number built since October 1, 1918.....
- Sunday-schools—**
- Whole number of schools, 7.
- Whole number in main school, 353.
- Whole number in Home Department, 3.
- Whole number in Cradle Roll, 21.
- Total enrollment, 377.
- Christian Endeavor—**

WESTERN INDIANA

- Ministers—**
- Whole number of ordained ministers, 20.
- Whole number ordained since October 1, 1918, 2.
- Whole number of licentiate ministers, 4.
- Whole number received since October 1, 1918, 1.
- Whole number giving their entire time to the ministry, 16.
- Whole number engaged in other pursuits than the ministry, 4.
- Whole number not engaged in pastoral work at all, 7.
- Whole number superannuated, 0.
- Churches—**
- Whole number of churches on your roll, 32.
- Whole number having full time service, 3.
- Whole number having less than full time service, 29.
- Whole number having no services at all, 0.
- Membership—**
- Whole number of members reported at your last conference, 3,691.
- Buildings—**
- Whole number of new buildings dedicated since October 1, 1918, 2.
- Parsonages—**
- Whole number of parsonages, 4.
- Whole number built since October 1, 1918, 0.
- Sunday-schools—**
- Whole number of schools, 32.
- Whole number in main school, 3,221.
- Whole number in Home Department, 114.
- Whole number in Cradle Roll, 157.
- Total enrollment, 3,492.
- Christian Endeavor—**
- Whole number of societies, 2.
- Whole number of senior members, 70.
- Whole number of intermediate members.....
- Whole number of junior members.....
- Total membership, 70.

WESTERN IOWA

- Ministers—**
- Whole number of ordained ministers, 24.
- Whole number ordained since October 1, 1918, 2.
- Whole number of licentiate ministers, 1.
- Whole number received since October 1, 1918.....
- Whole number giving their entire time to the ministry, 11.
- Whole number engaged in other pursuits than the ministry.....
- Whole number not engaged in pastoral work at all.....
- Whole number superannuated.....
- Churches—**
- Whole number of churches on your roll, 21.
- Whole number having full time service, 4.
- Whole number having less than full time service, 11.
- Whole number having no services at all, 6.
- Membership—**
- Whole number of members reported at your last conference, 1,690.
- Buildings—**
- Whole number of new buildings dedicated since October 1, 1918, 0.
- Parsonages—**
- Whole number of parsonages, 2.
- Whole number built since October 1, 1918.....
- Sunday-schools—**
- Whole number of schools, 18.
- Whole number in main school, 1,651.
- Whole number in Home Department.....

Whole number in Cradle Roll, 236.
Total enrollment, 1,887.

Christian Endeavor—

Whole number of societies, 2.
Whole number of senior members, 79.
Whole number of intermediate members.....
Whole number of junior members.....
Total membership, 79.

The Western Michigan and Northern Indiana Conference reports three Sunday-schools, with a total enrollment of 230.

WESTERN OSAGE**Ministers—**

Whole number of ordained ministers, 4.
Whole number ordained since October 1, 1918, 0.
Whole number of licentiate ministers, 1.
Whole number received since October 1, 1918, 0.
Whole number giving their entire time to the ministry, 0.
Whole number engaged in other pursuits than the ministry.....
Whole number not engaged in pastoral work at all, 1.
Whole number superannuated, 1.

Churches—

Whole number of churches on your roll, 4.
Whole number having full time service, 0.
Whole number having less than full time service, 4.
Whole number having no services at all, 1.

Membership—

Whole number of members reported at your last conference, 280.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 0.

Parsonages—

Whole number of parsonages, 0.
Whole number built since October 1, 1918, 0.

Sunday-schools—

Whole number of schools, 3.
Whole number in main school, 161.
Whole number in Home Department.....
Whole number in Cradle Roll.....
Total enrollment, 161.

Christian Endeavor—

Whole number of societies, 1.
Whole number of senior members, 40.
Whole number of intermediate members.....
Whole number of junior members.....
Total membership, 40.

WESTERN WASHINGTON**Ministers—**

Whole number of ordained ministers, 3.
Whole number ordained since October 1, 1918.....
Whole number of licentiate ministers.....
Whole number received since October 1, 1918.....
Whole number giving their entire time to the ministry.....
Whole number engaged in other pursuits than the ministry.....
Whole number not engaged in pastoral work at all.....
Whole number superannuated.....

Churches—

Whole number of churches on your roll, 3.
Whole number having full time service, 1.
Whole number having less than full time service, 2.
Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 102.

Buildings—

Whole number of buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 1.
Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 4.
Whole number in main school, 129.
Whole number in Home Department, 5.
Whole number in Cradle Roll, 15.
Total enrollment, 149.

Christian Endeavor—

Whole number of societies, 1.
Whole number of senior members, 17.
Whole number of intermediate members.....
Whole number of junior members, 13.
Total membership, 30.

YORK AND CUMBERLAND

Ministers—

Whole number of ordained ministers, 8.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers.....
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry, 5.
 Whole number engaged in other pursuits than the ministry.....
 Whole number not engaged in pastoral work at all, 2.
 Whole number superannuated, 2.

Churches—

Whole number of churches on your roll, 7.
 Whole number having full time service, 7.
 Whole number having less than full time service.....
 Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 412.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages, 6.
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools, 7.
 Whole number in main school, 271.
 Whole number in Home Department.....
 Whole number in Cradle Roll.....
 Total enrollment, 271.

Christian Endeavor—

Whole number of societies, 1.
 Whole number of senior members, 40.
 Whole number of intermediate members.....
 Whole number of junior members.....
 Total membership, 40.

EASTERN ATLANTIC (COL.)

Ministers—

Whole number of ordained ministers, 13.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers, 3.
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry.....
 Whole number engaged in other pursuits than the ministry.....
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 19.
 Whole number having full time service.....
 Whole number having less than full time service.....
 Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 803.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages.....
 Whole number built since October 1, 1918.....

Sunday-schools—

Whole number of schools.....
 Whole number in main school.....
 Whole number in Home Department.....
 Whole number in Cradle Roll.....
 Total enrollment.....

Christian Endeavor—

NEW YORK, NEW JERSEY, AND PENNSYLVANIA (COL.)

Ministers—

Whole number of ordained ministers, 5.
 Whole number ordained since October 1, 1918.....
 Whole number of licentiate ministers.....
 Whole number received since October 1, 1918.....
 Whole number giving their entire time to the ministry.....
 Whole number engaged in other pursuits than the ministry.....
 Whole number not engaged in pastoral work at all.....
 Whole number superannuated.....

Churches—

Whole number of churches on your roll, 5.
 Whole number having full time service.....
 Whole number having less than full time service.....
 Whole number having no services at all.....

Membership—

Whole number of members reported at your last conference, 155.

Buildings—

Whole number of new buildings dedicated since October 1, 1918.....

Parsonages—

Whole number of parsonages.....

Whole number built since October 1, 1918.....

Sunday-schools—**Christian Endeavor—****NORTH CAROLINA (S. DIV.) (COLORED)****Ministers—**

Whole number of ordained ministers, 33.

Whole number ordained since October 1, 1918, 8.

Whole number of licentiate ministers, 9.

Whole number received since October 1, 1918, 7.

Whole number giving their entire time to the ministry, 14.

Whole number engaged in other pursuits than the ministry, 9.

Whole number not engaged in pastoral work at all, 16.

Whole number superannuated, 0.

Churches—

Whole number of churches on your roll, 35.

Whole number having full time service, 35.

Whole number having less than full time service, 0.

Whole number having no services at all, 0.

Membership—

Whole number of members reported at your last conference, 1,314.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 2.

Parsonages—

Whole number of parsonages, 0.

Whole number built since October 1, 1918, 0.

Sunday-schools—**Christian Endeavor—****VIRGINIA (COL.)****Ministers—**

Whole number of ordained ministers, 43.

Whole number ordained since October 1, 1918, 8.

Whole number of licentiate ministers, 15.

Whole number received since October 1, 1918, 7.

Whole number giving their entire time to the ministry, 12.

Whole number engaged in other pursuits than the ministry, 20.

Whole number not engaged in pastoral work at all, 30.

Whole number superannuated, 4.

Churches—

Whole number of churches on your roll, 41.

Whole number having full time service, 12.

Whole number having less than full time service, 27.

Whole number having no services at all, 2.

Membership—

Whole number of members reported at your last conference, 4,000.

Buildings—

Whole number of new buildings dedicated since October 1, 1918, 6.

Parsonages—

Whole number of parsonages, 2.

Whole number built since October 1, 1918.....

Sunday-schools—**Christian Endeavor—**

Whole number of conferences—56,

Colored—4, Total—60.

Whole number of ordained ministers—805,

Colored—94, Total—899.

Whole number ordained since October 1, 1918—77,

Colored—16, Total—93.

Whole number of licentiate ministers—137,

Colored—27, Total—164.

Whole number received since October 1, 1918—136,

Colored—14, Total—150.

Whole number giving entire time to ministry—312,

Colored—26, Total—338.

Whole number engaged in other pursuits than the ministry—250,

Colored—29, Total—279.

Whole number not engaged in pastoral work at all—173,

Colored—46, Total—219.

Whole number superannuated—71,

Colored—4, Total—75.

Whole number of churches on roll—1,108,

Colored—100, Total—1,208.

Whole number having full time service—233,

Colored—47, Total—280.

Whole number having less than full time service—578,
 Colored—27, Total—605.
 Whole number having no services at all—132.
 Colored—2, Total—134.
 Whole number of members reported—94,153,
 Colored—6,277, Total—100,430.
 Whole number of new buildings dedicated since October 1, 1918—28,
 Colored—8, Total—36.
 Whole number of parsonages—182,
 Colored—2, Total—184.
 Whole number built since October 1, 1918—13,
 Colored—0, Total—13.

Sunday-schools—

Whole number of schools—944.
 Whole number in main school—86,229.
 Whole number in Home Department—2,138.
 Whole number in Cradle Roll—5,732.
 Total enrollment—94,099.

Christian Endeavor—

Whole number of societies—168.
 Whole number of senior members—5,317.
 Whole number of intermediate members—389.
 Whole number of junior members—1,326.
 Total membership—7,032.

STATISTICS REGIONAL CONVENTION TERRITORY

The following statistics of regional convention territories were made up from the reports furnished for "The Christian Annual" for 1921. There are some slight discrepancies between these reports, and the ones from which other tables were made. The fact is that many of the reports were mere probabilities as to numbers, but for all practical purposes the tables herein given are reasonably reliable.

New England Christian—

Whole number of conferences, 5.
 Whole number of churches, 68.
 Whole number of ordained ministers, 56.
 Whole number of licentiate ministers, 5.
 Total membership of the churches, 5,541.
 Whole number of Sunday-schools, 63.
 Whole number in main school, 5,967.
 Whole number in Home Department, 43.
 Whole number in Cradle Roll, 126.
 Total enrollment, 6,155.
 Whole number of Christian Endeavor societies, 20.
 Total membership, 950.

Southern Christian—

Whole number of conferences, 5.
 Whole number of churches, 234.
 Whole number of ordained ministers, 109.
 Whole number of licentiate ministers, 25.
 Total membership of the churches, 26,089.
 Whole number of Sunday-schools, 202.
 Whole number in main school, 19,947.
 Whole number in Home Department, 539.
 Whole number in Cradle Roll, 1,261.
 Total enrollment, 21,747.
 Whole number of Christian Endeavor societies, 41.
 Total membership, 1,923.

Metropolitan Christian—

Whole number of conferences, 8.
 Whole number of churches, 150.
 Whole number of ordained ministers, 105.
 Whole number of licentiate ministers, 8.
 Total membership of the churches, 9,911.
 Whole number of Sunday-schools, 110.
 Whole number in main school, 7,546.
 Whole number in Home Department, 225.
 Whole number in Cradle Roll, 427.
 Total enrollment, 10,933.
 Whole number of Christian Endeavor societies, 29.
 Total membership, 1,031.

Central Christian—

Whole number of conferences, 27.
 Whole number of churches, 579.
 Whole number of ordained ministers, 454.
 Whole number of licentiate ministers, 92.
 Total membership of the churches, 45,375.
 Whole number of Sunday-schools, 496.
 Whole number in main school, 43,069.
 Whole number in Home Department, 1,293.
 Whole number in Cradle Roll, 3,459.

Total enrollment, 49,580.
 Whole number of Christian Endeavor societies, 61.
 Total membership, 2,607.

Western Christian—

Whole number of conferences, 11.
 Whole number of churches, 78.
 Whole number ordained ministers, 90.
 Whole number of licentiate ministers, 7.
 Total membership of the churches, 6,268.
 Whole number of Sunday-schools, 63.
 Whole number in main school, 4,409.
 Whole number in Home Department, 38.
 Whole number in Cradle Roll, 459.
 Total enrollment, 5,454.
 Whole number of Christian Endeavor societies, 17.
 Total membership, 521.

Afro-Christian—

Whole number of conferences, 4.
 Whole number of churches, 100.
 Whole number of ordained ministers, 94.
 Whole number licentiate ministers, 27.
 Total membership of the churches, 6,277.
 Whole number of Sunday-schools.....
 Whole number in main school.....
 Whole number in Home Department.....
 Whole number in Cradle Roll.....
 Total enrollment.....
 Whole number of Christian Endeavor societies.....
 Total membership.....

REMITTANCES RECEIVED AND DISBURSED DURING THE QUADRENNIUM

In the report immediately following is listed only the amounts received through the authorized channels of benevolences, and such additional ones as came from organizations and individuals voluntarily giving to the purpose mentioned.

AMERICAN CHRISTIAN CONVENTION

Sept. 30, 1918—1919	\$4,997.17	
Sept. 30, 1919—1920	5,519.32	
Sept. 30, 1920—1921	4,554.60	
Sept. 30, 1921—1922	4,657.56	\$19,728.65

FOREIGN MISSIONS

Sept. 30, 1918—1919	\$1,583.82	
Sept. 30, 1919—1920	2,413.11	
Sept. 30, 1920—1921	2,481.27	
Sept. 30, 1921—1922	1,854.35	\$ 8,332.55

HOME MISSIONS

Sept. 30, 1918—1919	\$1,165.79	
Sept. 30, 1919—1920	2,403.21	
Sept. 30, 1920—1921	2,102.86	
Sept. 30, 1921—1922	1,026.98	\$ 6,698.84

EDUCATION

Sept. 30, 1918—1919	\$2,492.09	
Sept. 30, 1919—1920	3,773.80	
Sept. 30, 1920—1921	3,513.82	
Sept. 30, 1921—1922	3,696.47	\$13,476.18

CHRISTIAN ENDEAVOR

Sept. 30, 1918—1919	\$ 101.60	
Sept. 30, 1919—1920	90.96	
Sept. 30, 1920—1921	230.13	
Sept. 30, 1921—1922	239.42	\$ 662.11

SUNDAY-SCHOOLS

Sept. 30, 1918—1919	\$ 623.14	
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Sept. 30, 1919—1920	1,345.79	
Sept. 30, 1920—1921	1,117.35	
Sept. 30, 1921—1922	1,025.71	\$ 4,111.99

AGED MINISTERS' HOME

Sept. 30, 1918—1919	.....	\$ 15.26	
Sept. 30, 1919—1920	.....	1.00	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....	6.00	\$ 22.26

FRANKLINTON

Sept. 30, 1918—1919	.....	\$ 113.06	
Sept. 30, 1919—1920	.....	167.74	
Sept. 30, 1920—1921	.....	82.18	
Sept. 30, 1921—1922	.....	78.99	\$ 441.97

CALDWELL FORD

Sept. 30, 1918—1919	.....	\$ 7.25	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 7.25

ELLEN G. GUSTIN FUND

Sept. 30, 1918—1919	.....	\$ 2.00	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 2.00

DEFIANCE COLLEGE

Sept. 30, 1918—1919	.....	\$ 264.26	
Sept. 30, 1919—1920	.....	143.83	
Sept. 30, 1920—1921	.....	233.98	
Sept. 30, 1921—1922	.....	116.19	\$ 758.26

PURITY FUND

Sept. 30, 1918—1919	.....	\$ 40.00	
Sept. 30, 1919—1920	.....	293.41	
Sept. 30, 1920—1921	.....	7.00	
Sept. 30, 1921—1922	.....		\$ 340.41

UNION CHRISTIAN COLLEGE

Sept. 30, 1918—1919	.....	\$ 1.75	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....	3.85	\$ 5.60

INTEREST ON NOTE

Sept. 30, 1918—1919	.....	\$ 5.85	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 5.85

FEDERAL COUNCIL

Sept. 30, 1918—1919	.....	\$ 282.95	
Sept. 30, 1919—1920	.....	239.13	
Sept. 30, 1920—1921	.....	245.33	
Sept. 30, 1921—1922	.....	300.90	\$ 1,068.31

FORWARD MOVEMENT

Sept. 30, 1918—1919	.....	\$ 34.70	
Sept. 30, 1919—1920	.....	92.39	
Sept. 30, 1920—1921	.....	30.60	

Sept. 30, 1921—1922	.....		\$ 157.69
FRENCH ORPHANS			
Sept. 30, 1918—1919	.....	\$ 35.00	
Sept. 30, 1919—1920	.....	36.50	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 71.50
WAR WORK COMMISSION			
Sept. 30, 1918—1919	.....	\$1,012.27	
Sept. 30, 1919—1920	.....	191.05	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 1,203.32
MINISTERIAL RELIEF			
Sept. 30, 1918—1919	.....	\$ 5.00	
Sept. 30, 1919—1920	.....	3.00	
Sept. 30, 1920—1921	.....	2.00	
Sept. 30, 1921—1922	.....	2.00	\$ 12.00
KHAKI BIBLES			
Sept. 30, 1918—1919	.....	\$ 3.00	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 3.00
PORTO RICO BELL FUND			
Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....	\$ 20.09	\$ 20.09
CHRISTIAN ORPHANAGE			
Sept. 30, 1918—1919	.....	\$ 74.38	
Sept. 30, 1919—1920	.....	85.56	
Sept. 30, 1920—1921	.....	71.59	
Sept. 30, 1921—1922	.....	123.45	\$ 354.98
MISSIONS			
Sept. 30, 1918—1919	.....	\$ 88.28	
Sept. 30, 1919—1920	.....	58.51	
Sept. 30, 1920—1921	.....	74.56	
Sept. 30, 1921—1922	.....	203.26	\$ 424.61
HOME EXTENSION			
Sept. 30, 1918—1919	.....	\$ 10.00	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....	\$ 2.00	\$ 12.00
CHRISTIAN PUBLISHING ASSOCIATION			
Sept. 30, 1918—1919	.....	\$ 1.00	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 7.79	
Sept. 30, 1921—1922	.....		\$ 8.79
ELON COLLEGE			
Sept. 30, 1918—1919	.....	\$ 2.00	
Sept. 30, 1919—1920	.....	2.00	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 4.00
GARMAN HOME			
Sept. 30, 1918—1919	.....	\$ 30.00	

Sept. 30, 1919—1920	.....	5.00	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 35.00

SERBIAN AND SYRIAN RELIEF

Sept. 30, 1918—1919	.....	\$ 14.00	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 14.00

ARMENIAN AND SYRIAN RELIEF

Sept. 30, 1918—1919	.....	\$1,622.39	
Sept. 30, 1919—1920	.....	758.40	
Sept. 30, 1920—1921	.....	4.16	
Sept. 30, 1921—1922	.....	177.22	\$ 2,562.17

NEAR EAST RELIEF

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	\$2,985.17	
Sept. 30, 1920—1921	.....	6,335.65	
Sept. 30, 1921—1922	.....	3,838.02	\$13,158.84

PUBLISHING DEPARTMENT

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	\$1,020.13	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 1,020.13

CHRISTIAN UNITY

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	\$ 468.25	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 468.25

JAPANESE MINISTER

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	\$ 190.00	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 190.00

CHRISTIAN DIVINITY SCHOOL

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	\$ 6.00	
Sept. 30, 1920—1921	.....	2.75	
Sept. 30, 1921—1922	.....		\$ 8.75

SENDAI ORPHANAGE

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	\$ 10.00	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 10.00

WOMAN'S HOME MISSION BOARD

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	\$ 5.00	
Sept. 30, 1920—1921	.....	2.00	
Sept. 30, 1921—1922	.....	14.00	\$ 21.00

JIREH COLLEGE

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	\$ 12.50	
Sept. 30, 1920—1921	.....	
Sept. 30, 1921—1922	.....		\$ 12.50

SUNDAY-SCHOOL—OHIO SPECIAL

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 65.07	
Sept. 30, 1921—1922	.....		\$ 65.07

FRENCH CHURCHES

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 458.20	
Sept. 30, 1921—1922	.....		\$ 458.20

AMERICAN BIBLE SOCIETY

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 5.00	
Sept. 30, 1921—1922	.....	10.00	\$ 15.00

MISSION TO LEPERS

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 7.00	
Sept. 30, 1921—1922	.....	10.00	\$ 17.00

PORTO RICO BUILDING FUND

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 6.15	
Sept. 30, 1921—1922	.....		\$ 6.15

ROBERT GEE MEMORIAL CHURCH

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 20.00	
Sept. 30, 1921—1922	.....		\$ 20.00

E. C. FRY LIVING LINK

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 25.40	
Sept. 30, 1921—1922	.....		\$ 25.40

POLISH RELIEF

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 422.45	
Sept. 30, 1921—1922	.....	221.15	\$ 643.60

KOREAN RELIEF

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 5.00	
Sept. 30, 1921—1922	.....		\$ 5.00

RUSSIAN RELIEF

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$ 13.51	
Sept. 30, 1921—1922	.....	2,189.91	\$ 2,203.42

EUROPEAN RELIEF

Sept. 30, 1918—1919	.....	
Sept. 30, 1919—1920	.....	
Sept. 30, 1920—1921	.....	\$2,311.03	

Sept. 30, 1921—1922	62.93	\$ 2,373.96
ARMENIAN RELIEF		
Sept. 30, 1918—1919		
Sept. 30, 1919—1920		
Sept. 30, 1920—1921	\$1,360.18	
Sept. 30, 1921—1922	768.08	\$ 2,128.26
CHINA FAMINE FUND		
Sept. 30, 1918—1919		
Sept. 30, 1919—1920		
Sept. 30, 1920—1921	\$8,575.54	
Sept. 30, 1921—1922		\$ 8,575.54
STARKEY SEMINARY		
Sept. 30, 1918—1919		
Sept. 30, 1919—1920		
Sept. 30, 1920—1921		
Sept. 30, 1921—1922	\$ 25.00	\$ 25.00
WOMAN'S FOREIGN MISSION BOARD		
Sept. 30, 1918—1919		
Sept. 30, 1919—1920		
Sept. 30, 1920—1921		
Sept. 30, 1921—1922	\$ 4.00	\$ 4.00
PALMER COLLEGE		
Sept. 30, 1918—1919		
Sept. 30, 1919—1920		
Sept. 30, 1920—1921		
Sept. 30, 1921—1922	\$ 2.00	\$ 2.00
CARVERSVILLE ORPHANAGE		
Sept. 30, 1918—1919		
Sept. 30, 1919—1920		
Sept. 30, 1920—1921		
Sept. 30, 1921—1922	\$ 13.38	\$ 13.38
STATE FEDERATION OF CHURCHES		
Sept. 30, 1918—1919		
Sept. 30, 1919—1920		
Sept. 30, 1920—1921		
Sept. 30, 1921—1922	\$ 1.00	\$ 1.00

In this statement is listed the sums that passed through the Convention Office in duplication, from the Forward Movement, interest on loans, and other sources, none of which came as regular offerings.

From interest on loans of Permanent Fund	\$ 1,793.19
From Department of Education—Forward Movement Fund, on President's salary, to Interchurch World Movement, mailing calls, and deficit on <i>Christian Annual</i> and <i>Herald of Gospel Liberty</i>	8,044.20
From Department of Sunday-schools—Mailing calls, Interchurch World Movement, President's salary, deficit on <i>Christian Annual</i> and <i>Herald of Gospel Liberty</i>	2,481.63
From Department of Christian Endeavor—Mailing calls, Interchurch World Movement, President's salary, deficit on <i>Christian Annual</i> and <i>Herald of Gospel Liberty</i>	1,879.37
From Forward Movement—On President's salary, deficits, etc.	831.37
From Christian Publishing Association—President's salary, and other small items	709.53
From Department of Finance—The Convention's share to the Interchurch World Movement, etc.	10,936.25

From Department of Missions—To Interchurch World Movement, President's salary, deficit on <i>Christian Annual</i> and <i>Herald of Gospel Liberty</i>	17,218.11
From Mrs. J. F. Clymer, Annuity Note to A. C. C.	200.00
From Woman's Boards—Deficit on <i>Christian Annual</i>	39.11
From the Department of Publishing—Interchurch World Movement	1,645.00
From Forward Movement to the Convention Fund	36,000.00
From sale of the New Carlisle property	2,167.16
From cash returned on trip to Kansas	33.00
From cash returned from Express Company	8.00
From will of Mrs. Emma B. Phelps	2,534.00
From transfer of War Work Fund to A. C. C.	216.24
From transfer of Christian Unity Fund to A. C. C.	88.00

The following named amounts, for Education, came as indicated, and are not included in the regular channels of remittances from churches, individuals, and auxiliary organizations.

Forward Movement	\$ 48,250.00
Refund from expense of Dr. Smith's trip to Wyoming	25.20
Interest	157.24
Reimbursements	16.16
	<u>\$ 48,448.60</u>

Whole number of benevolent purposes for which the Convention has handled funds	55
Whole amount received and disbursed	\$ 92,008.90
Whole number of transactions, other than the regular benevolences for which the Convention has handled funds	19
Whole amount received and disbursed	\$135,272.76
Total number of purposes	74
Total amount handled	\$227,281.66
The auditor's report for the quadrennium shows a book account of	\$234,562.32
This amount includes the various balances as shown by the receipts. The total receipts for the quadrennium were	227,289.59
Added Balances	<u>7,272.73</u>
Equals auditor's report for the quadrennium	\$234,562.32

THE SECRETARY'S EARNINGS

Your Secretary has been able to employ about all of his Sundays at dedications, home-comings, and special services of different kinds. He supplied the Phillipsburg and Franklin Christian Churches somewhat during the quadrennium. It so happened that he would be called to special services on some Sundays that he was under promise to supply one or the other of these pulpits. At such times he would engage another to supply for him. The receipts for the day would be credited to the Convention Fund, and the supply paid from same fund. For such supplies \$143.00 was paid, which, when deducted from the sum total mentioned below, leaves \$2,876.11. I think it is safe to say that, deducting all expenses of every kind attached to the four years' work, that more than two thousand dollars (\$2,000.00) have been clear gain to the Convention.

From October 1, 1918, to October 1, 1919	\$ 849.79
From October 1, 1919, to October 1, 1920	897.96
From October 1, 1920, to October 1, 1921	749.13
From October 1, 1921, to October 1, 1922	522.23
	<u>\$3,019.11</u>
Amount paid for supplies	143.00
	<u>\$2,876.11</u>

ITEMIZED DISBURSEMENT ACCOUNT

An itemized disbursement account would have required days to prepare, and pages to print. Your Secretary believed that your faith in the Auditing Committee would be a sufficient guarantee for the omission of that part of the business from the printed pages. The Executive Board of the Convention is authority for all lines of business pursued, and all prices paid for service. Your Secretary has pleasure in testifying to the thorough and exacting methods of your Auditing Committee, and in saying that your confidence is well placed when you entrust to the Committee, as it had been, and now is constituted, the watch-care of your accounts.

I want also to call attention to the fact that the reports of the auditors pay high and worthy tribute to the painstaking efficiency of Miss Florence V. Powers, the bookkeeper of the office. When you remember that \$234,562.32 has been received and disbursed, and that too, with but few exceptions, in small sums, it is no small compliment to have exacting accountants to report as these have done.

REPORT OF AUDITING COMMITTEE

October 4, 1922.

TO WHOM IT MAY CONCERN:

This is to certify that we, the undersigned, have this day completed an audit of the books, accounts, and funds, as kept by J. F. Burnett, Secretary of The American Christian Convention, for the year ending September 30, 1922, and found same to be correct with the exception of a few clerical errors which have been corrected. We found vouchers for all disbursements, reconciled the bank balance, verified the balance of cash on hand, and also verified the addition of the receipts and disbursements and found the books well kept and nothing to indicate any irregularities.

CASH STATEMENT

Bank Balance, September 30, 1922	\$2,154.55	
Less Checks Outstanding (17)	383.32	\$1,771.23
		<hr/>
Cash Book Balance		\$1,771.23
Divided as follows:		
American Christian Convention	\$ 764.05	
Purity Fund	332.41	
Educational Campaign	6.11	
Federal Council	87.30	
Ministers' Relief	18.68	
Porto Rico Bell Fund	19.44	
Mite Box Fund	1.00	
Relief Fund	280.40	
Christian Unity	260.84	
State Federation of Churches	1.00	\$1,771.23

S. O. ALBAUGH,

A. F. CHASE,

Auditors of The American Christian Convention.

With genuine appreciation of the opportunities I have enjoyed in service, and the co-operation of those with whom I have served, I am,

Most devotedly,

J. F. BURNETT,

Secretary American Christian Convention.

Department of Publishing

To the Members of The American Christian Convention:

As Secretary for Publishing I bring to you my report at no great length. Many of the things that might be said relative to our publishing interests I am reporting as President of The Christian Publishing Association, and it would not serve any good purpose to duplicate what I have to say in that connection.

During the quadrennium there has come into my hands a considerable sum of money from the Forward Movement fund. This quadrennium is the first that any money has come into the hands of your secretary. I think you will be most interested in my statement concerning that fund.

FINANCIAL REPORT

For Publishing for the quadrennium, Sept. 30, 1919—Sept. 30, 1922.

The Secretary for Publishing submits his financial report in the words and figures as follows:

From the Forward Movement fund in—

1920	\$ 6,000.00
1921	3,000.00
1922	3,000.00
Total	<u>\$12,000.00</u>

Received from Interest during same period up to and including October 2, 1922—

Feb. 23, 1921, C. P. A.	\$ 60.00
June 25, 1921, Citizens State Bank	51.35
Sept. 15, 1921, First Christian Church of Hunting- ton, Ind.	118.16
Dec. 30, 1921, Citizens State Bank	28.77
Aug. 4, 1922, First Christian Church	65.00
Oct. 2, 1922, Citizens State Bank	108.05
Total Interest	<u>\$ 431.33</u>
Brought Forward	<u>\$12,000.00</u>
Total Receipts	<u>\$12,431.33</u>

DISBURSEMENTS FOR QUADRENNIUM

October 25, 1920, To J. F. Burnett, Secretary of A. C. C.	
Departments share of inter-church debt	\$ 1,610.00
C. P. A. for booklets	865.60
Aug. 1, 1921, J. F. Burnett, Sec'y., postage on booklets sent out	35.00
August 13, 1921, C. P. A. for booklets	740.00
September 24, 1921, C. P. A. for 3000 booklets	152.50
December 30, 1921, C. P. A. for 6000 booklets	212.50
May 11, 1922, booklets	154.50
October 2, 1922, C. P. A. for 6000 booklets	265.00
October 2, 1922, C. P. A. for H. G. L. subscriptions,	

Rev. G. L. Polk	5.00
Total	\$ 4,040.60
Balance on hand	\$ 8,390.73
Assets as follows—	
Cash in Citizens Bank subject to check	\$ 809.10
Certificates of Deposit, Citizens Bank	4,581.63
Notes	3,000.00
Total	\$ 8,390.73
Expense of administration—Nothing.	

Fraternally submitted,

Secretary for Publishing.

I have out of this fund published fifty thousand booklets for free distribution.

1. 13,000 copies Origin and Principles of the Christians—Burnett.
2. 8,000 copies Historical and Biographical Sketch of Rev. James O'Kelly—Burnett.
3. 8,000 copies Sketch of the Life of Abner Jones—Burnett.
4. 7,000 copies Sketch of the Life of Barton W. Stone—Burnett.
5. 7,000 copies Sketch of the Life of Elias Smith—Burnett.
6. 7,000 copies of the Pioneer Women of the Christian Church—Burnett.

50,000 Copies

Of these over forty thousand copies have been distributed among our people and others interested.

We have on hand of—

No. 1	1,300
No. 2	2,000
No. 3	2,000
No. 4	1,500
No. 5	1,500
No. 6	1,500
Total	9,800

The number we have placed among our people indicates how well they have been received. Our purpose has been educational, that all our church, and especially our young people, might know who we are, what we are, and where we came from. Plates have been made so that new editions may be printed at any time there is need. I believe that these booklets will have an interest among our people generation after generation.

On account of my serious illness last spring and summer, I have not yet been able to carry out our plans along other lines. One of the most important of these is increasing the Herald list to ten thousand paid subscriptions. I offered prizes for twenty new subscriptions and for thirty or more from a church, but this offer was made too late in the summer to have a fair test. Some good results have come, but I think the offer should be repeated to stimulate a fall campaign closely following this convention. I hope my successor will give this plan a fair and thorough test.

A second plan is to institute a prize essay contest on the Principles of the Christian Church. Essays to be written and submitted probably by three groups, possibly as follows, by college students under thirty years old, by other young people of the same age, and by others from thirty years up to a hundred years old. No one over 100 years old will be permitted to participate. Prizes to be given in each group.

This plan has been submitted to and approved by the Board of Trustees of the C. P. A. as acting Department for Publishing. The Board has appointed a committee on detail of plans and is to appoint the judges.

My thought has been that our young people should secure a more definite understanding of the great principles of our church, principles which are the foundation stones of Christian Endeavor, The Federation of Churches, and the forward thinking religious world. These principles which are fundamental to the unity of the church of Jesus Christ.

Another booklet approved by the Board to be published for free distribution is "The Local Church" by Burnett, an address given before the Western Convention and published by request of that convention.

I hope it shall continue to be the policy of the secretary and the Board to publish from time to time such messages as shall be for general education and of spiritual uplift to the church.

LIST OF C. P. A. PUBLICATIONS

At present The Christian Publishing Association has on sale the following list of its own publications—

- Autobiography of Abraham Snethen—Lamb and Burnett.
- Bible Doctrine—Wm. Kincade, edited by Rev. S. Q. Helfenstein.
- Campbellism Is Rebellion—J. J. Summerbell.
- Centennial of Religious Journalism—Barrett.
- Children's Missionary Stories—Mrs. Burnett.
- Christians and the Great Commission, The—Bishop.
- Christian Annual, The—Burnett.
- Christian Endeavor Addresses—Burnett.
- Christian Home Training—Martyn Summerbell.
- Christian Hymnary, The.
- Church, The Pillar and Ground of the Faith, The—Burnett.
- Democracy of Religion—McWhinney.
- Dick Haley—Whitaker.
- Ethical Science—McWhinney.
- Evangelism—Powers.
- Evangelism—Burnett.
- Evenings With Uncle 'Bijah—Whitaker.
- Faith for the College Man—Martyn Summerbell.
- Forty Years on the Firing Line—Barrett.
- Fruit Bearing Truths—Barrett.
- Garden Spots in the Old Testament—Barrett.
- Generally Accepted Laws of Parliamentary Practice—Barrett.
- History of the Christian Denomination, A—Morrill.

Kingdom of God, The—Holmes.

Laymen in Church and Conference, The—Whitelock.

Making of Men, The—Harper.

Memorial of Austin Craig.

Minister, The—Staley.

Modern Light Bearers—Barrett.

Modern Words of Religion—Carlyle Summerbell.

Origin and Principles of the Christians—Burnett.

Overman-Whitaker Debate.

Puritan Captain, A—Charlton.

Public Activities of J. J. Summerbell—Carlyle Summerbell.

Scripture Doctrine—J. J. Summerbell.

Six Centuries—J. J. Summerbell.

Triumphs of Faith—McReynolds and Dales.

Writings and Addresses of Austin Craig—Martyn Summerbell.

We also have in stock copies of "A Biblical View of the Church," the book recently published by Dr. J. J. Bishop.

The Association sells Bibles of all kinds and many books not published by it. Almost any book on the general market may be ordered through the Publishing House. Our Publishing House should receive the bulk of the book patronage of our people. While the profits on the sales would be small, by so doing our people would "get the habit" and they would grow into a stronger church loyalty. The Association belongs to the church and our church must help it to success.

General publications of and for the benefit of the Christian Church, but either printed nor published by The Christian Publishing Association—

THE CHRISTIAN SUN

Organ of the Southern Christian Convention, published by the Convention and now edited by J. P. Barrett, D. D., and mailed from Richmond, Virginia. It is a splendid three column paper of sixteen pages, well edited, full of spirit, and contains much local news helpful to the churches of the Southern Convention.

THE CHRISTIAN VANGUARD

the official publication of the Ontario Christian Conference and under the supervision and editorial control of Prof. J. N. Dales, of Drayton, Canada. It is the mouthpiece of this conference and very helpful to all the Canadian churches.

All our publications are of great importance to the church and should be better patronized by our church people. To create a better reading appetite should be the aim of editors and writers, but this should not be done at the expense of religious fervor and right character building.

O. W. WHITELOCK,

Secretary for Publishing.

Department of Home Missions

Changing years bring new demands upon the church so that the activities are not what they were ten or even four years ago in the work of home missions. Frontiers are always changing. They followed the line of the westward march for years, with the new country being settled and new populations forming communities and States. Now it is jumping back again to the East and finding new Americans and new conditions. Urban population is increasing all of the time, rural conditions with the advent of the telephone and the automobile are entirely different from the old days. The change of economic and industrial conditions have also brought new demands upon the church. With all of these changing conditions there comes the problems as to what the church is to do in it all in order that she may take her place in putting the spirit of the Christ into the new order, so that his Kingdom may really be the power within this great nation of ours.

PROBLEM OF EDUCATION

Every day there is an advance in the educational system which makes it easier and at the same time more urgent upon those who would have a share in the affairs of life, to take advantage of the fine educational facilities of today. The result is that in many sections where the Christian churches are, the parishioners are demanding better trained ministers, men who will be able to have bigger visions of the work of the church, and keep ahead of their folks in plans for Christian service. Because of this demand for better trained ministry, today there are more of our weaker churches without pastors than ever before in our history. In fact, churches have advanced faster in their requirements as to men than they have in their ability to make it possible for strong men to come to their assistance. Many men are without churches even while there are many churches without pastors because of the demands just mentioned. The Home Mission Department has, in a great many instances, been able to supply the money to make up for the lack of ability of the church, and to secure strong leadership for strategic places. We have made very little publicity of these conditions for the manifest reason that local conditions and the morale of the churches are much better if this is kept very largely within the Board and the churches themselves. Nothing has been done in secret, but to advertise some of the aid that has been given in the most strategic centers would hurt the influence of that work.

This condition, however, is found not only in the strategic places but in a very great number of the weaker churches. The membership has had the advantage of the better school facilities, and has not advanced in the same way in their church facilities.

While the Mission Board has been able to fill the gap in a great many instances, it is impossible to do it for all of the churches where their demands have outreached their ability.

During the quadrennium our sustentation fund has aided in about an average of twenty-five churches per year. In some of them the growth has been very slow, but on the whole the outlook is most encouraging. Churches which have good equipment and excellent opportunities, and yet were at a very low ebb a few years ago now begin to look very promising. One of our New England churches is a most notable example of this kind of service. Most

often the great need has been supplied in securing the proper leadership for the church and other things were added through the pastor's influence.

EFFICIENCY WORK

Because it has been impossible for us to supply all of the needy churches with the type of pastors they have wanted we have in other ways tried to fill the need.

We first thought that we would start Pastors' Schools and invite only the pastors who had not had any training, to enter them. There were several reasons why it became necessary for us to give that up. It would seem to say to the invited ones, "We think you are too much untrained to be a pastor, and so we want to help you." Therefore, we decided to invite all of them and give them the best possible aid in planning for the most efficient church work, and put the teaching on a plane that all could get it. So for the last three years we have co-operated with the Educational Board and the colleges in putting on Pastors' Schools at three of our colleges. The Educational Board and the colleges have furnished the faculty and the Home Mission Board has made it possible for the men to attend by paying all of their railroad fare and half of their keep while at the school. Faculties have been secured from among our own men and from some outside sources, so that in every instance there have been most excellent courses, and the men have received not only the best modern church methods, but the best of thought and inspiration. For the three years these schools have averaged in attendance about one hundred thirty pastors per year. The fellowship which the men enjoyed with one another and the viewpoints they thus received from all over the different sections have been the means of making them broader in their sympathies, and have enlarged their vision of the possibilities of the Christian Church. They have gone back into their different conferences to carry to them their bigger vision of the work, and have thus in a way not possible to measure, advanced the causes of the church.

In a number of instances young men who received a taste of college life decided to enter college for regular courses. A great many of our conferences have not required their candidates for the ministry to meet the standard set by the Convention, and it is the hope that the Pastors' Schools will be the means of bringing up the standards of such conferences.

A second plan for better efficiency among our churches has been in conducting field work wherever we could get the co-operation of the conference. We have aided in the support of field men in twelve conferences and the Western Christian Convention. During the spring of 1920 all the field men were called to a conference together at the Home Mission office. While together we planned a program of work which was to be carried into the conferences, being adjusted to fit conditions wherever it was deemed wise. The program included, pastoring part-time churches where possible, so that resident pastors might be placed within the parishes, and organizing the churches for more efficient service. Many of our churches are not organized with proper officials and official boards so that all the work they do is to meet together for the services of worship. Our field men have tried to organize them so that there might be some community program, and better business methods in the work of the church itself. Then they have located pastors. Being right on the ground they have been able to study the characteristics of the preachers, and get them into the fields where they were best fitted. In this manner many of

the churches, which had been closed for a long time, have been opened and supplied with preaching by the field workers. Our policy has been to do very little where the field was being adequately cared for by other denominations. We have connected with this work a general field secretary who has been in a great many of the conferences aiding in the efficiency program. We have printed an Efficiency Institute Program which is suggestive for all of the Institutes, and with it we have a printed list of forty leading questions which give excellent food for thought and can be used in round-table discussions. We have reached at least two hundred churches with these programs and have thus added much to the organized efficiency of the church. In no way has this work conflicted with the work of the Forward Movement.

At the Convention at Conneaut the Home Mission Department was asked to take the responsibility in a way of getting the churches lined up for the Every-member Canvass and Weekly Offering System. This work has been found to be very difficult because of the extreme conservatism in so many of the rural churches, especially. However, we have used our field work to put on Stewardship Institutes and Every-member Canvass campaigns in a number of conferences with the thought of working out plans and studying the best methods of making a denomination-wide campaign for these plans for raising our finances. So far this work has been very largely educational, although most of our best financed churches are using it. It is the belief of your secretary that all of the Departments of the Church should plan together in putting on such a campaign throughout the church.

LEADERSHIP

If the work of the Home Mission Department is to make the church in America stand for most in the Kingdom work it has a great responsibility in regard to securing that which is the greatest need for our church—right leadership for the growing church. There is great difficulty in securing the best leadership for well-equipped churches we already have, so that it is seemingly unwise to enter into many new fields until we have more adequately manned our present ones. We have, therefore, co-operated very closely with the Educational Board in their campaign, looking to the supplying of proper leadership for the church. In the spring of 1921 the Educational Board, The Forward Movement, and the Mission Board with The American Christian Convention carried a campaign into all of the colleges for the purpose of securing life recruits for the ministry and mission work. The tour of the colleges met with most excellent success. This has been supplemented by the Home Mission Department in giving largely to the support of the college pastors at Defiance, Union Christian, and Palmer Colleges. This co-operation has had another fine result in that it has united the program of our church in such a manner as to bring about a tendency toward a solidarity which is so much needed among us. This has in it a fine prophecy for the future of the whole program of the Christian Church.

There are now more ministerial students in our colleges than there have ever been. The home mission significance of this fact is in that there will, in the future, be a larger possibility for securing right leadership in an enlarging program.

A great many opportunities to enter into centers where we would be strategically located as to wealth and also as to educational influence have had to be passed by, very frequently because no one could be found to properly

man the field. In the future the Christian Church must plan to take her place in the city, with its education, its social forces, its wealth, and its political power, ready to be used for a channel for the influence of the church. To do this, there must be leaders who are capable of taking hold, and there must be the vision within our church to make it financially possible. We are, as yet, not ready to begin the big city program that we must be looking forward to, but we should enter every field where the opportunity and the backing makes it possible, and plan our development so that more and more these opportunities may open or that we may be in position to open them.

While the opportunities for enlargement are tending toward the great centers, there remains the fact that about seventy-five percent of the Christian Church is still strictly rural. With the present-day means of communication and travel, as well as the new solidarity that has come to the agricultural interests, there is arising a different church need for the rural community. In a great many sections the centralized schools are going to change community boundaries more according to township lines, and at the same time bind the future community into more common interests. With the centralization of the schools there arises, naturally, a demand for a better centralization of the church, a tendency which compels us to keep in very close touch with the federated church movements. We are very well situated in Dayton because of the fact that Ohio seems to have become a sort of laboratory for the trying out of the plans for closer federation of the churches. All of the churches are watching the progress of the Ohio Federation with a great deal of interest. The Home Mission Secretary is a member of the Council, and will be a member of one of the state teams in the county campaigns during the month of November. The small church will be the greatest sufferer, naturally, in any comity program of church adjustment in overchurched conditions, because it has so little to offer in accepting assignment of territory. Yet more and more all through the North, especially, there is that tendency toward readjustment because of the constant education and new conditions which create a demand for fewer churches, and for churches which are able to minister to whole communities. It becomes necessary, therefore, that we keep in very close touch with all of the forces which are bound to effect our church from these federated movements.

Larger denominations are supporting Rural Church Departments with experts in charge. They will establish community churches with strong community programs which will serve in a fine way the needs for the whole community in such a manner that other churches will be required to give way to them as the people become less sectarian in spirit and better acquainted through the centralized schools. In a large number of communities we are solely responsible for the religious work, and there we have opportunity to develop; but in the community where there are more churches than are really needed and the others are supported by the larger denominations with bigger program, we are sure to suffer. This tendency prophesies that there will continue to be a loss of our churches in this readjustment program. There seems to be no remedy for it in a great many sections, and in the sections where we have the entire responsibility, there is the opportunity for us to develop in a fine way.

I do not believe that we should mourn where there is a loss to the denomination that is really a contribution to the Kingdom, but we should plan for leadership so that we will be able to man the churches, where are the best

opportunities, in such an adequate way that there can be no criticism. We have just a few young men who are making a fine study of the rural problem and who are planning to give their lives to that work. We need more of them and our conferences should survey their church conditions so that they may be able to develop their strongest rural churches in the most adequate way. With a program for our rural churches that will expect certain losses, which we are powerless to control, and yet which looks to building such substantial foundations as will assure its future, there is the brightest possible outlook for their future development.

There are a few facts, however, that the rural church will have to learn. It must learn that it will have to compete with the city church in securing the right kind of leadership. Too often in the rural community the churches have measured what they should pay the pastor by their own incomes, rather than by their need, hence too large a percentage of the pastors have had to work through the week to support themselves and have neglected their churches.

We are anxious for more strong men to get into the rural churches that they may show the possibilities of what we believe to be one of the greatest resources of our denomination.

The rural church must more and more give itself to community work, studying the community and ministering to it so that it will answer all of its needs, because the rural church of tomorrow is sure to be a community church that will not be so particular as to its denominational affiliation, and to do so it must have the leader to give it the vision as well as make it financially possible to carry out a strong program.

INTERDENOMINATIONAL CO-OPERATION

The Home Mission Department is a member of the Home Missions Council, and the secretary is a member of the Standing Committee on the Rural Church. Each year the secretary has attended the meeting of the Council held in New York City. He has also been a member of the faculty of the Lake Geneva Missionary Educational Conference at Lake Geneva, Wisconsin, once during the quadrennium, having served in the same capacity twice during the previous quadrennium.

We have also been very closely in touch with the Ohio Federation of Churches. The secretary is a member of the Council of that body and also of the Committee on Pastors' Schools.

As a corresponding member of the Federal Council of the Churches of Christ in America I have attended two meetings of that body.

The contact of our different departments with the interdenominational bodies has brought the Christian Church into a place among the churches which is giving her a constantly growing influence.

DENOMINATIONAL RELATIONSHIP

Our relationship with the Southern Home Mission Board is now more closely affiliated than it has been for some time. After the most successful campaign of the Men and Millions Movement it was thought that the southern churches would be able to care for their own home mission work, and so for about two years there was no vital connections between the boards. Now, however, for the sake of stronger unity of program of work ten percent of the home mission funds of the Southern Christian Convention is to go through the General Board and that Board will in turn make appropriations to south-

ern churches in a reciprocal way. We are especially glad for this renewed relationship. The New England Convention and the Western Christian Convention send most of their general church funds to the Home Board. The Board in turn asks for their advice as to appropriations to be made in their territories. There are several of the conferences which administer a great deal of their home mission funds.

We are hopeful that there may be home mission boards in many of the conferences which, though sending their funds through the General Board, will yet advise that Board as to the work that would be wise to carry on within their own territory. For the sake of a denominational program we need to co-operate as nearly together as possible.

SPECIAL FIELDS

There are two special fields of activity where work is being carried on in our church. The Americanization work at Haverhill, Mass., and the Logging Camp work in Western Washington. I think in this connection we should also mention that the Southern Board is carrying on a very successful work among the mountaineers of Virginia. This work has been carried on in connection with the Southern Christian Convention so that, not having had a vital connection with it, we are unable to report much except that the school for the mountain folks has already had a far-reaching effect, and continues to grow in influence and interest.

Our work for Hungarians was taken over into the same kind of work that was being carried on in a more adequate way by the Baptist Church in a community very close to the Brooklyn Church of the Evangel. What we did there was not lost, as it made a fine contribution to the Americanization work.

We are now working in the foreign section of the city of Haverhill, Mass., where Miss Frieda Kirkendall has organized a fine community program as well as a good Sunday-school. Most of the people whom we are reaching are Italians and Armenians.

The Home Mission Board has rented an apartment and it has been fitted up with furniture of second grade, and yet capable of being used in demonstrating homemaking and homekeeping. There is a play room, a small kitchen, and a classroom. In these rooms the children and the mothers and the girls meet, and are taught the things which are to make them capable of making better homes for their families in their adopted land. Mothers are being taught English, and men are being taught American History and Civics, and the girls are being taught how to sew and mend and keep house, but all are being taught that Christianity is back of it all. At present there is one helper who is giving her time to the work with Miss Kirkendall. Her name is Miss Tatian. She is an Armenian graduate of the College of Constantinople, and is a good linguist, so that she is able to speak to many of the people with whom we are working in their own language, thus making a wider open door for our work to reach them.

This work has received the finest of co-operation of the church at Haverhill, which is becoming more and more interested in it. The life of any of the work among foreigners seems to depend upon the co-operation of the church, so that we are very much gratified with the way in which the Haverhill church is aiding in making the work there a success.

The status of our work among the logging-camp men is very much the

same, although we are able to report the organization of one new church in that section of Western Washington. Brother Caldwell is doing the pioneer missionary work and the churches at Montesano and North River are backing it up so as to make a channel of expression for the lives of the logging men who become Christian. Our work with these men is not a work that can be reported statistically, but is nevertheless constantly adding to the Kingdom.

LOAN FUNDS

In our study of the needs of our church we have come to the conclusion that there needs to be more attention given to equipment for our churches. One of the best agencies for making for permanency for the church is a parsonage located near to it. Not only does it give permanency to the work, but it makes it much easier for the church to retain a pastor. Most of the churches throughout the East have parsonages, but through the western section of our church and in the central section a very small percentage of the churches have. Even some of our good city churches do not have homes for the pastors, and as a consequence have more difficulty in getting men to lead them. Our Home Mission Department has set aside a part of the Forward Movement money for the purpose of loaning to churches for parsonages and church buildings. As yet this fund is very limited, amounting to less than twenty thousand dollars. This loan fund has aided in securing seven parsonages, and building or enlarging seven churches.

During the quadrennium we have sold the church at Rifle, Colorado, to the Presbyterians for the nominal sum of one thousand dollars. Our work there had been closed for a number of years, but there is now a thriving Presbyterian church. The money received will become a part of the Church Extension Fund.

FINANCES

The home mission financial statistics have in them some very interesting facts. When the Forward Movement was in the place that intense interest was being given to its financial program, and the different Boards were expected to raise their amounts also, there was some anxiety as to what would be the effect and as to whether we could expect to raise as much with so much being subscribed to the Forward Movement. However, there has been a gain each year in the offerings from the regular channels into the general fund for Home Missions. The first year of the quadrennium we received from the general sources, \$16,796.63, this year from the same sources we have received \$18,253.54. While this has not been a large gain, we still believe that it is encouraging when we take into consideration that for the last two years we have been passing through the hardest period for money raising that there has been for a number of years.

Our totals for home missions aside from the Forward Movement money has been as follows: the first year, \$21,647.27; the second, \$25,442.93; the third, \$22,991.85; the fourth, \$23,716.48. It is interesting to note that each year we have received more money from the regular sources than we received from the Forward Movement.

Our Forward Movement receipts have been as follows: 1919-1920, \$25,000.00; 1920-1921, \$20,000.00; 1921-1922, \$15,000.00. Total from the Forward Movement was \$60,000.00. The total amount for the quadrennium for home mission work was \$153,798.53. Of that amount \$93,798.53 came through the regular sources. We may thus see that the Forward Movement drive has not

decreased our regular giving although it may have had some effect. The total receipts for home missions for the last preceding quadrennium were \$64,926.01. We thus show a gain of \$88,872.52.

During the quadrennium the work at Jireh College was closed and so the home mission work there was also closed. In order that the finances might be squared the Board joined with the Educational Board in buying from the trustees of the college the Wilkinson farm in southern Indiana, which we now hold, it becoming the property, absolutely, of the two Boards at the death of Mrs. Julia Wilkinson.

Besides a number of deeds held by the Home Mission Department on church buildings and personages, we have holdings in invested funds in bonds and mortgages amounting to \$38,983.58. Adding to this a credit balance of \$10,363.38 and real estate valued at \$6,000.00, the total assets of the Home Mission Department amount to \$55,346.96. However, this included the amount of the permanent fund of Franklinton Christian College held by the Home Mission Department for the Board of Control. This latter fund amounts to \$5,485.00.

Very respectfully submitted,
OMER S. THOMAS, Secretary.

Department of Foreign Missions

October 1918—October 1922

To The American Christian Convention:

Dear Brethren:

More than the usual changes have come to this department during the quadrennium just closed. The remarkable world activities characterizing the preceeding four-year period have been supplanted by the more sobering processes of reconstruction. Our foreign mission work, along with all other benevolent undertakings, was carried forward on the high tide of abnormal prosperity, and in the turning of the tide it has been among the first to experience the adverse effects.

Then, too, this department has witnessed no less than three different men in succession at the head of its affairs during the quadrennium. With the loss of two of these by death so close together, the department has undoubtedly met with the most severe blow it has been called upon to suffer in any quadrennium since its inception. While others will no doubt speak more at length of their services, we cannot go on with this report without pausing to pay tribute to those lives which have meant so much to our overseas work. Dr. McCord's record of faithful and efficient service in Japan was continued in his work as a mission secretary. The short time in which we were privileged to associate with him left us astounded at the breadth of his sympathies, the extent of his knowledge and his conscientious application to work. His optimistic outlook and cheerful attitude were always a benediction. We need but mention the twelve years of faithful service which Dr. Morrill gave to this office. The foundation work which he did will always last. Though he left the office some eighteen months before his death, his interest in the

work never abated. His sympathetic advice and genuine desire for the success of the cause continued to the very last and were always sources of encouragement and inspiration. To him, more than to any other one person, we owe a debt of gratitude that can be paid only in service. And with these two who are gone on we link the lives of two others, Dr. and Mrs. J. G. Bishop, who, though still living as these lines are written, are so near the sunset before the eternal dawn. Their sweet spirit and especially their prayers for the work have been constantly helpful and inspiring.

The first three months of the quadrennium were under the direct supervision of Dr. Morrill. Upon assuming the professorship at Defiance, January, 1919, he continued nominally as secretary, though Dr. McCord carried the bulk of the work until after the Conneaut convention, when the latter became Acting Secretary in full charge. Immediately upon the death of Dr. McCord, in April, 1920, I took up the work, so that slightly less than two and one-half years of this report deals with the work of the present secretary. Of this time nearly six months were necessary for the trips to the two fields. These unusual changes have naturally been accompanied with some confusion, and with difficulties more than common. In spite of it all, some progress has been made.

OUR MISSIONARIES

During the quadrennium two new families and one single missionary were sent out, but two families were lost to the work, so that at present we have only one single missionary more on the field than we had four years ago. We are all familiar with the circumstances bringing this about. The death of Dr. McCord removed that family from active service. Rev. and Mrs. W. H. Martin were sent to Porto Rico and after a few months Mrs. Martin was forced to return to the States because of ill health. Brother Martin remained at his post some months longer in the hope that eventually it might be possible for the family to return. But God ruled otherwise and after fifteen months of most faithful and constructive service, he was forced to come home. This is not an unusual occurrence on the foreign field. We record our conviction that the investment made in sending these workers even for so short a time was a good one. Not only did Brother Martin learn the language with unusual rapidity and develop a good work at Santa Isabel by his loving ministrations among those people, but both he and Mrs. Martin have brought back to the home base a wealth of information about our work and an enthusiasm for it that cannot be measured.

Miss Martha R. Stacy sailed for Japan in September, 1919. She completed the two year language school course in a commendable fashion, and a year ago moved to a little Japanese house in the midst of one of our fields in Tokyo, where with two young Japanese women helpers, she has opened up another Sunday-school in addition to her regular kindergarten and Bible class work. Last spring she completed a third year language study course with gratifying results. She is a valuable addition to our missionary force.

Rev. and Mrs. W. Q. McKnight, with their little daughter, Alice Elizabeth, sailed for Japan in the spring of 1920. Their first year was spent in language study, and under ordinary circumstances the second year would have been spent likewise. But the failure of the McCords to return made it seem necessary to locate a permanent worker in the Sendai field as soon as

possible. Consequently, Dr. and Mrs. Woodworth, after a year and a half in Sendai, returned to Tokyo and the McKnights took up residence in the northern field in the spring of 1921. Last winter another daughter was born to them and they are enjoying the blessing of a permanent home in Sendai, thankful for good health and a big opportunity for service. Mr. McKnight has continued his language study under private instruction, and has given considerable time to looking after the affairs of the great Sendai field. He also acted as the efficient treasurer of the mission from the time of Mr. Garman's leaving until after Dr. Fry's return to the field. Mr. McKnight is taking hold of the work in a most satisfactory manner and already his counsel in missionary matters is proving of great value to our mission.

Dr. and Mrs. Woodworth took their regular furlough in 1918 and 1919, spending part of the time in America where he did extensive and effective deputation work. They visited their daughter in Australia on their way back to Japan, where they spent the first eighteen months in the Sendai field. For the past year they have been located in their old home at Tokyo. Dr. Woodworth took up his former work as Bible teacher in a large middle school, but some months ago arrangements were made by which he became a teacher in the Theological department of the Methodist College, Aoyama Gakuin, in return for which our students are given full privileges of the school. In addition to this he has kept up a remarkable round of street meetings, Bible classes, and church visitation.

Dr. and Mrs. Fry took their overdue furlough in 1920 and 1921 and are now back at their regular work in the Utsunomiya field. While on furlough Dr. Fry visited many churches and also did some special school work. Since his return he has taken over the work of the treasurer in addition to his regular activities. Mrs. Fry continues her direction of the Utsunomiya Girl's School which has meant so much to many young women. The work in this field is becoming more and more encouraging in spite of strong opposition.

In the late fall of 1919 Mrs. Garman was forced to bring the children to America because of the illness of the son Phillips. It has been a long, hard fight, but the son has been pronounced well and fit to return. Mr. Garman joined his family here a year ago for his regular furlough, most of which was spent in school to good advantage. This limited the amount of deputation work he could do, but we believe was a good investment of time. They are now back on the Japan field and no doubt hard at the task of building the new plant at Naka Shibuya, Tokyo.

Mr. Barrett and family took their regular furlough in 1920, spending considerable time among the churches and also getting in some school work. Their return to the field has noted a very considerable development of the work, especially at Ponce.

Miss Williams is in attendance at this convention, enjoying her regular furlough. The first part of this quadrennium she spend in Ponce, where a kindergarten was established. The past two years she has been developing the industrial and kindergarten work in Salinas in a most commendable way. We feel highly gratified with the type of work each of our missionaries has been doing and the fine spirit of co-operation they have been showing, and we are confident the future will show even better results with the added years of experience.

OUR NATIVE WORKERS

During the quadrennium we have lost from the Japan field by death one pastor, Rev. Abe, and the wife of Pastor Takahashi, and by resignation one Bible woman, Mrs. Watanabe. We have added two splendid pastors in the persons of Rev. Sumita and Rev. Kimura; two Bible women, Miss Yoshino, of Sendai, and Mrs. Abe, who has expressed a desire to continue in some way the work laid aside by her husband at his death. At present we have at least five young Japanese women training for kindergarten teachers, and three young men training for the ministry. Seven kindergarten teachers are now serving in our four schools. Three splendid young Japanese women graduated from Defiance and Elon during this quadrennium and returned to teach in Mrs. Fry's school. Two young men (one a graduate from Defiance) are now doing postgraduate work preparatory to returning as ministers.

Four splendid Porto Rican boys are in school at Defiance and Elon; one young man is in the Union Seminary on the island completing his course this coming spring; one young lady has completed a two-season summer course in kindergarten work and is now in active charge of the Ponce class, while another young lady has completed the first course in kindergarten training. Prospects are brighter for native workers than they have been for some years.

THE WORK ON THE FIELD

Soon after assuming office the secretary, at the request of the Board, made a trip to the Japan field. This covered the period from the middle of August to the last of December with three full months on the field. During his absence Dr. Morrill did the editorial work on *The Christian Missionary*, while Dr. Thomas managed the publishing of the same and also looked after countless details and important matters needing attention in the office, with the assistance of the office secretary, Miss Smoot.

While in Japan the secretary visited all of our principal mission stations and practically all of the outposts, speaking a great many times, and in every possible way seeking to acquaint himself with the workers and the work. He made a thorough study not only of our own work but also that of a number of other missions. He also attended the Eighth World's Sunday School Convention and had opportunity to meet many world leaders.

Our work in Japan compares very favorably with that of similar missions. Larger support would, of course, have meant larger returns, but the work shows a steady increase. During the quadrennium four or five new outposts and Sunday-schools have been added, while several former outposts have been organized into churches. Also one more kindergarten has been opened. The comparison of statistics will be of interest:

JAPAN

	1918	1922
Missionaries on the field	8	9
Japanese ordained ministers	12	13
Japanese evangelists	1	1
Bible women	5	3
Theological students	3	3
Kindergarten training students	0	5
Kindergarten teachers in active service	5	7
Organized churches	14	17
Total church members	1244	1562
Sunday-schools, including branches	33	34

Total enrollment of S. S.	2618	2057
Sunday-school teachers	98	98
Enrolled enquirers	163	198
Baptisms for quadrennium	415	416
Money raised by Japanese churches during quadrennium..	\$3984.61	\$7424.83
Paid to native pastors by Japanese churches during quadrennium	1037.65	1862.00

The decrease in Sunday-school enrollment seems to be quite largely in the branch schools where supervision is difficult. The splendid increase in money raised is the result not of spasmodic giving, but of a well planned effort to steadily raise the amount of pastoral support from the native church.

Living expenses in Japan, both for the native and for the missionary, are excessive and there seems to be but little if any, downward tendency since the close of the war. We have been compelled to increase salaries considerably and even then our workers are pushed to the limit to make ends meet. Japan is perhaps one of the most, if not the most, expensive mission field in the world. But it is also one of the most strategic. The next few years will mean much to that country religiously. Our own church stands at a great open door of opportunity there now. We have a large field practically to ourselves. If we will put the men and the money into this field now, we will have a worthy part in the great movement to make Japan Christian, which task when consummated, will go far toward solving the problems of the Orient.

Your secretary, in company with Dr. J. O. Atkinson and Rev. W. H. Martin, spent a month in the fall of 1921, visiting our Porto Rican work. The story of this trip, told in Dr. Atkinson's delightful style, was published in serial form in both *The Herald of Gospel Liberty* and *The Christian Sun* and was perhaps more widely read than any article or series of articles in many years.

We found the field ripe unto the harvest, but lacking in laborers. Brother and Sister Barrett have remained faithfully at their post for many years, but so much of the time they have not had the support either in money or in missionaries that they should have had. Yet they are probably doing the best work of their career right now, in spite of many discouragements, and the work is on the upgrade. Miss Williams has done valiant service in establishing the kindergarten and industrial work. She, too, needs additional helpers in order that this type of work may be greatly enlarged. Both of the kindergartens and also the industrial work have been organized during this quadrennium.

Comparative statistics for Porto Rico are not available, and the report for the year just closed has been delayed, but it is of interest to note that in 1920 there were four main stations, nine outposts, nine Sunday-schools, three native pastors, one student in seminary, one Bible woman, fifteen baptisms, 255 church members, 685 enrolled in the Sunday-schools, two kindergartens, and one industrial work started. During that year the native church raised \$393.56.

After a thorough study of our work and that of other missions, we launched some new plans which have already begun to bear fruitage. Among these is that for bringing the native churches to increased self-support each year, by contributing a certain percent of the pastor's salary. This was be-

gun January 1, last, and we are happy to say that all the churches have raised their budgets thus far.

The brightest hope of the Porto Rican field is in the large number of native young people now in training for Christian service. We should supplement these with at least another missionary family and two single women workers during the coming quadrennium.

CO-OPERATIVE EFFORTS

One of the outstanding types of missionary work at present is that of co-operative effort. The Mission Board of the Christian Church has been ready to grasp the opportunities thus offered to carry on many kinds of work jointly with other Boards that no one Board could do alone. We are coming more and more to see that such action is necessary if the church is to accomplish the task of world evangelization.

In Porto Rico the Christian Church is one of the seven denominations co-operating in the Evangelical Union, which is sponsoring the island-wide "Porto Rico for Christ Movement." We are also represented, through the mission secretary, on the Board of Trustees of the Union Theological Seminary and the great union literature program which is doing so much through the publishing of Christian literature, including a religious newspaper with the largest circulation of any paper on the island. The Christian Church is a member of the Committee on Co-operation in Latin America, with headquarters in New York City, which is furthering the cause of Christian Missions in all Latin American countries.

In Japan we have joined with other missions in the support of the School for Foreign Children, Newspaper Evangelism, Christian Literature Society, Federated Missions, Japan Sunday School Association, Sendai Orphanage, and the Consumptive Relief Association. As was stated before, we have entered into a temporary arrangement with the Methodist College and Seminary in Tokyo, whereby Dr. Woodworth is made a professor of the same and in which our ministerial students are given full privileges. At the coming session of the Board will be asked to make this arrangement permanent. Already the Evangelical Association has adopted this plan and the Disciples expect to do so this fall.

We are members of the Foreign Missions Conference of North America and through this agency we are kept in continual touch with all the plans and programs of work being undertaken by other denominations.

MISSION PROPERTY

During the past quadrennium we have acquired considerable mission property, but we do not yet have what we really need for effective work. In Japan a house and lot at Tsukidate in the Sendai field has been purchased and remodeled into a combined parsonage-preaching place at a cost of \$1650. A new kindergarten was built at Oji, in the Tokyo field at a cost of some \$2,000, and the church building at this place has been extensively repaired. A lot was bought at Narugo, in the Sendai field and the contract let for a combined parsonage and preaching place. The total cost will be about \$1,500, and the building should be completed by this time.

At Otawara, in the Utsunomiya field, we faced the alternatives of leaving a most promising work or buying on borrowed funds a house for a parsonage and preaching place. We chose the latter with the result that the

work there has greatly enlarged. We should pay off this debt during the next year or two. We now face a similar situation at Moka in the same field where our pastor was using a rented house for a combined parsonage, preaching place, and kindergarten and doing most excellent work. The house is to be torn down and there is no other to rent. A situation almost as bad confronts us at Yaita in this field. We do not dare to borrow further and yet we must take care of these fields by proper housing in the near future or destroy much of the good work already accomplished.

The Azabu Church, Tokyo, which is our largest congregation, has outgrown its building and should have a structure sufficiently imposing to give us a stronger foothold in the capitol city. The members of the church are raising a fund for this purpose but it will need to be greatly supplemented if the right kind of a building is erected. For all too many years we have been trying to secure funds enough to carry out a comprehensive building program in Naka Shibuya, Tokyo, a most promising station where Brother Garman has done a fine work. Through the splendid co-operation of our brethren from the South this plan is well under way. During the last quadrennium a lot was purchased upon which it was intended to build a night school and kindergarten building with the idea of adding a wing for a church and also a parsonage later on. It was further intended to build a mission home on a lot to be purchased later. We now propose to build the entire night-school-kindergarten and church building, together with the parsonage at once, and also to build the mission home. The old lot is not suitable for this purpose and two new locations have been purchased. During the quadrennium just closed, more than \$36,000 has been placed in Japan for this work, and it, together with the proceeds from the sale of the old lot, will make available for this building program something more than fifty thousand dollars. With the lots already secured and Brother Garman back on the field the work of getting these buildings up is moving more rapidly. However, such projects move slowly at best in an Oriental country and many unforeseen difficulties are bound to arise to retard it.

In Porto Rico we have paid off the balance of the debt on the Barrett mission home amounting to \$4300, purchased and remodeled a house for a parsonage at Salinas at a cost of about \$1500, and raised during the four years something more than \$7,000 for the proposed new chapel at Santa Isabel. The estimated cost of this building is about a thousand dollars more than the \$10,000 authorized for it, but we believe it should be built at once because of the strategic location of the town to our work. It is possible that the contract will be let before this report is read. Unusual difficulties have attended our efforts to secure this building. The deputation to Porto Rico discovered the original plans were entirely inadequate to meet the need of the fine work developed there. This called for time to secure much larger funds. Then the architect who drew the preliminary plans died and a new one had to be secured. To top it off when the plans were finally completed, they were mailed to Dalton, Ohio, instead of Dayton, Ohio, with the result that in the end many months of valuable time had been lost. But the building will be built under the providences of God and will be a worthy addition to the present equipment. The need of homes for pastors and chapel buildings and an additional mission home, is almost as pressing in Porto Rico as in

Japan. The Woman's Mission Board has created a fund for the purpose of helping to build homes for missionaries that will greatly help us later on.

Late estimates of the total value of our property in Porto Rico have not been secured, but we believe it is well above \$30,000, whereas in Dr. Morrill's report of four years ago it was placed at \$21,000. This includes seven lots, one mission home, three church buildings, two small chapels, and one native pastor's home.

Four years ago our Japan property was estimated at \$31,000. The mission recently listed the property for taxation with the Japanese government, (as is required by law), and the value is placed at practically \$95,000. This large increase is partially due to the jump in prices following the war, but it is more largely due to the fact that we hold locations which are always increasing in value, and that we have added several valuable lots and buildings since the report of four years ago was made. As now listed we own fifteen lots of varying size, three mission homes, six church buildings, five parsonages, two combination parsonage-preaching places, one kindergarten building, another Japanese building used for kindergarten purposes, and three Japanese houses occupied by helpers.

FINANCES

Foreign Mission receipts for this quadrennium were the largest in our history, as follows:

	1919	1920	1921	1922
General Fund	\$28,526.96	\$32,489.73	\$29,526.43	\$31,909.51
Specials	10,847.39	13,551.34	13,109.86	18,913.12
Forward Movement		25,000.00	20,000.00	15,000.00
Total	\$39,374.35	\$71,041.07	\$62,636.29	\$65,822.63
Grand total for quadrennium			\$238,874.34	
Grand total for previous quadrennium			101,636.40	
Total gain this quadrennium			\$137,237.94	

The "specials," which are itemized in the Treasurer's report, include Sendai Orphanage, support of native students, industrial work, etc., and come through the regular sources. In order to make a fair comparison with the preceding quadrennium it would be proper to deduct from the above total \$60,000.00 received from the Forward Movement and \$28,500.00 received from the Southern Christian Convention for the special building funds. Deducting these two specials, amounting to \$88,500.00, leaves the receipts for the quadrennium at \$150,374.34 as against a total of \$101,636.40 for all purposes during the previous four-year period. It is of interest to note here that during the quadrennium we have received from the Southern Christian Convention, including the specials mentioned above, \$44,532.48, which is largely due to their splendid missionary campaign. This does not include several thousand dollars sent from the Southern Woman's Board to our General Board the first two years of the quadrennium. While no doubt some of the money in both these special funds would have come in through the regular channels without them, yet it is easy to see that these two undertakings have meant the salvation of our foreign mission work during the crisis that followed the war. Most of these special funds have been or soon will be invested in new work, such as sending out missionaries and particularly in new buildings. Without them we would not only have been unable to do any advance work but we

would undoubtedly have been compelled to retrench in the regular work as some of the missions were compelled to do. One can begin to realize how difficult the situation has been when one considers that the increased cost of everything in this country has been even more aggravated in our mission fields, so that many types of work we are now doing costs us from fifty to one hundred percent more than the same work cost us four years ago. This means that we have had to put that much more into the regular work than formerly.

The decrease in funds received in 1921 is accounted for in three ways: First, the serious financial situation throughout the country affected our regular receipts; second, the Forward Movement gave us \$5,000 less than the previous year; third, during that year something like \$19,000 was contributed by our people to relief work in foreign countries, though this amount is not included in the receipts of this department. The year just closed, as you will note above, shows a satisfactory upward trend in receipts through regular channels. The debt of the Foreign Mission Department four years ago was \$6,565.24 which was temporarily increased because of the war and before the beginning of the Forward Movement, so that when the present secretary assumed office in April, 1920, the indebtedness was something more than \$15,000. Aside from the small debt on the Japan property noted above, we have one outstanding note of \$2,000 with the following assets in cash to cover it:

Balance in General Fund	\$ 197.69
Permanent Fund	7,007.03
Specials	14,373.15

This does not include of course the cash in regular and special funds now on the foreign fields nor the property owned by the Board in Japan and Porto Rico. We remind you again that such a showing could not have been possible at all had it not been for the campaigns mentioned above and we warn again that such a showing can not be continued unless our giving through regular channels is materially increased to finally take the place of the funds being received temporarily through the special campaigns.

THE HOME BASE

To this task of cultivating the spirit of missionary giving, as a normal response of the Christian life we have given ourselves to the best of our ability along with our other denominational workers. The trips abroad prompted unusual requests for messages to our people and the secretary has felt that in attempting to fill these engagements the affairs of the office have suffered somewhat. Yet he is convinced that this form of educational work is vital. Since coming to the office he has visited twenty-four different conferences, speaking in ninety different churches from one to six times each, attended at least fifteen different conference sessions, spoken at three of our colleges, taken part in ten institutes and schools of methods besides delivering a number of addresses at other special missionary meetings. In all, including the trips abroad, he has traveled, during the two years and a half, something near 55,000 miles. We mention this to indicate how difficult it has been to keep up all the administrative work and get out the necessary mission reading matter while away from the office so much.

We firmly believe that the Home Base must be given more missionary instruction. This is vital if our mission work is to grow normally as it should. We must come to the place where we need not depend upon special appeals,

but where mission giving will increase through the regular channels. The Woman's Board has not only poured thousands of dollars into our treasury, but has done a magnificent work in missionary training. Their efficient organization and unexcelled spirit deserves our heartiest praise. The educational work of the Forward Movement is also a tremendous factor. The secretary has sought especially to build up co-operation through conference mission secretaries and Forward Movement mission leaders and has been gratified at the response received. We believe a committee on Missionary Education should co-operate with the Board of Education in carrying out a far-reaching plan of missionary instruction throughout the church.

The number of student volunteers has never been so large as at present. We have on file no less than sixteen names of young people now in training with the idea of becoming overseas workers. Of these, some have expressed a preference for fields of service where we have no work, others are definitely preparing for fields in which we now work or expect soon to begin, while still others are ready to go where needed. It is worth noting here that Mr. Gerald McCord, son of the late Dr. E. K. McCord, has just gone to Japan as a teacher in a government school, the arrangements being made through the Foreign Mission office and the Japan missionaries.

THE FUTURE

We heartily concur in the recommendations made by the Commission on Foreign Missions covering our future work in Japan and Porto Rico. We are glad that their study of the Board's policy leads them to endorse it, in brief as follows:

1. That we constantly seek to keep up the work already established, in spite of the increased cost of maintaining the same.
2. That the equipment in buildings for both fields already authorized must be followed with additional equipment by way of chapels and homes for missionaries and native workers.
3. That we must constantly seek out promising native young men and women for training as pastors, kindergarten teachers, and other types of Christian workers.
4. That in addition to the regular evangelistic work we must continue to develop the industrial work in Porto Rico, the kindergarten work in both fields, and the night school work in Japan. Medical work also must be started in Porto Rico as soon as possible. If a medical missionary cannot be found, we must establish dispensaries at two or three points.
5. That as soon as possible we should begin the construction of one or two dormitories in Japan, near a college or university.
6. That self-support by the native church be constantly increased.
7. That new workers be added to these two fields as need demands.
8. That we do our full share in co-operative missionary efforts.
9. That we increase missionary education at the home base.

We also rejoice in the approval by the commission of the plan to open a new work in China. You are familiar with the way by which this is to be carried out. Negotiations are now on looking to the location of a field and we hope to send the first two families next fall. The plan will be to put them in language school for at least a year and then another year or two working with a well established mission nearest the field we propose to open. One or more workers will be sent out from year to year to supplement the original force. It will thus take several years to get started, but we hope to build thoroughly as we go. It is intended to establish a primary, or perhaps

a secondary school, along with the evangelistic work, and as this is developed, we expect to join with other co-operating missions in establishing a Christian college to care for the higher educational needs of the field. This plan is in keeping with that outlined by the recent Educational Commission to China. We now have the men in view from among our own young people, whom we believe are especially equipped to handle this work in a most satisfactory way. We know of no undertaking that ought to thrill our people more than this last move, and we believe it will do much to deepen the spirit of missions among us.

The future is "as bright as the promises of God." With the cultivation of the Home Base properly emphasized and with such a fine group of volunteers in training, the Christian Church ought to go on and on into larger and still larger service. As we see it there is nothing to hinder this unless it be our own willful disobedience to the heavenly vision and we have confidence to believe that we have caught the spirit of real service and that we shall not fail to do our full share in bringing the world to Christ.

With gratitude for the privilege of a share in this work and with appreciation for the hearty support given me throughout the Brotherhood, this report is respectfully submitted.

WILSON P. MINTON, Secretary.

Report of the Editor and Publisher of The Christian Missionary

October 1918—October 1922

The Christian Missionary has continued its ministry throughout the quadrennium as the official missionary organ of the church. As with the office of Foreign Mission Secretary, so with *The Christian Missionary*, there have been three different editors during the four years. When the present editor assumed the work two and a half years ago, it seemed wise to continue the splendid policy of his predecessors with little or no change. Consequently the magazine has gone into the homes of our people carrying with it monthly one or two editorials, several contributed articles, several pages of up-to-date general mission news, the latest field news from our own home and foreign work, the treasurer's statements for the Woman's Home and Foreign Boards, and the General Board, book reviews, the Woman's Department covering the monthly missionary program with helps and suggestions, circle of intercessors, young people's, children's, Cradle Roll pages, etc. From time to time special numbers have been issued dealing with some particular phase of missionary endeavor. The cover design was changed last year.

The price, fifty cents a year, and the size, twenty-four pages, have remained the same in spite of the tremendously increased cost of production. The mission Board has felt that for the sake of propaganda it would be much more profitable to the cause to reach a larger number of homes by maintaining the old price than to raise the price and cut down the subscription list. Consequently the annual deficit was considerably increased during the first three years of the quadrennium, though we have been able to reduce it a little during the past year. A comparison follows:

Expense	1919	1920	1921	1922
Printing and paper stock	\$1,169.97	\$1,657.81	\$2,447.52	\$2,383.03
Postage	102.50	115.19	137.26	147.58
Engraving	99.01	120.96	228.70	173.30
Publisher's Expense and Misc.....	74.36	100.36	143.05	79.57
Total expense	\$1,445.84	\$1,994.32	\$2,956.53	\$2,783.48
Total Receipts	1,061.13	1,296.14	1,736.64	1,662.61
Deficit	\$ 384.71	698.18	1,219.89	1,120.87

NOTE: The treasurer's report will show a deficit of only \$948.01 in 1921 and \$1,392.75 in 1922, but bills amounting to \$271.88 in 1921 were not paid until 1922. For the sake of fair comparison we have included these bills in the 1921 expense account.

During the first two years of the quadrennium the paper stock was included in the contract for printing, but the past two years we have had to buy the stock as a separate item from the printing contract. We have included the cost of the paper in the above in order to make proper comparison. In spite of the fact that we bought the paper stock separately, amounting to \$794.85 in 1921 and \$594.78 in 1922, still the cost of printing alone has continued to climb as the following will show:

	1919	1920
Printing, including paper stock	\$1,169.97	\$1,657.81
Printing, not including paper stock	\$1,652.67	\$1,788.25

The increase in cost of printing and paper stock more than accounts for the increased deficit. We recently bought an eighteen months' supply of paper stock at a much lower figure.

There has been a very good increase in the number of paid-up subscriptions, though the number at present is far short of what it ought to be in a denomination the size of ours.

Following is a comparison of the subscription list for the four years:

	1919	1920	1921	1922
Average number printed monthly		3300	3875	4090
Total on mailing list	2794	3538	3942	3784
Delinquent to Sept. 30	469	1256	1094	894
Number free copies sent	57	75	79	87
Paid-up subscriptions	2268	2207	2769	2803

In our subscription campaigns we have had splendid support from the Woman's Missionary Societies. Many of the Literature Superintendents of these organizations have given themselves to this work as a definite Christian service. A few missionary societies have adopted the plan of increasing the dues five cents a month and thus making each member a subscriber to *The Christian Missionary*. Several churches have adopted the plan of including subscriptions for all members in their budget. Others are including it for those who give two dollars or more for missions annually. Some of the Forward Movement leaders of Religious Education in the local church have rendered excellent service by securing subscriptions and a few of our pastors have done likewise. To all of these helpers we are profoundly grateful. If more of our people, and especially our pastors, would make an effort to help us, we are confident the subscription list could be increased in a short time to the point of self-support.

For our regular contributors who have stood by us so faithfully from month to month, we have nothing but praise. Their promptness and their

abiding interest in the welfare of the work have been sources of constant inspiration to us. Their work is a labor of love and their reward is with them always in the consciousness of service faithfully rendered.

We should have more missionary contributions from the brethren at large, from time to time. There should also be more hearty response with missionary field notes from our pastors and missionary leaders in local churches. A page or two of up-to-date missionary education methods might well be added and we feel most strongly that at least quarterly, considerable space should be given to Missionary Methods in the Sunday-school. We are hoping that the Mission Board will select a committee to assist in the development of these features.

Respectfully submitted,
WILSON P. MINTON,
 Editor and Publisher, *The Christian Missionary*.

Quadrennial Report of the Treasurer of Mission Board

October 1, 1918—October 1, 1922

RECEIPTS

Home Work:				
Year ending Oct. 1,	1919	1920	1921	1922
General	\$ 16,796.63	\$ 17,196.77	\$ 18,056.89	\$ 18,253.59
Other Purposes	4,850.64	8,246.16	4,934.96	5,462.89
Forward Movement		25,000.00	20,000.00	15,000.00
Total	\$ 21,647.27	\$ 50,442.93	\$ 42,991.85	\$ 38,716.48
Total for Quadrennium—				
General				\$ 70,303.88
Other Purposes				23,494.65
Forward Movement				60,000.00
Grand Total				\$153,798.53
Foreign Work:				
General	\$ 28,526.96	\$ 32,489.63	\$ 29,526.43	\$ 31,909.51
Other Purposes	10,847.39	13,551.44	13,109.86	18,913.12
Forward Movement		25,000.00	20,000.00	15,000.00
Total	\$ 39,374.35	\$ 71,041.07	\$ 62,636.29	\$ 65,822.63
Total for Quadrennium—				
General				\$122,452.53
Other Purposes				56,421.81
Forward Movement				60,000.00
Grand Total				\$238,874.34
Total Receipts for				
Missions	\$ 61,021.62	\$121,484.00	\$105,628.14	\$104,539.11
Grand Total for				
Quadrennium				\$392,672.87

DISBURSEMENTS

Home Work:				
Year ending Oct. 1,	1919	1920	1921	1922
General	\$ 10,060.89	\$ 12,844.68	\$ 39,984.38	\$ 29,743.44
Other Purposes	4,960.12	8,471.18	13,139.86	17,365.80
Total	\$ 15,021.01	\$ 21,315.86	\$ 53,124.24	\$ 47,109.24

Total for Quadrennium—				
General				\$ 92,633.39
Other Purposes				43,936.96
Grand Total				\$136,570.35
Foreign Work:				
General	\$ 28,628.26	\$ 39,965.43	\$ 52,615.65	\$ 41,229.73
Other Purposes	14,913.18	18,751.49	16,076.21	18,594.09
Total	\$ 43,541.44	\$ 58,716.92	\$ 68,691.86	\$ 59,823.82
Total for Quadrennium—				
General				\$162,439.07
Other Purposes				68,334.97
Grand Total				\$230,774.04
Total Disbursements for				
Missions	\$ 58,562.45	\$ 80,032.78	\$121,816.10	\$106,933.06
Grand Total for Quadrennium				\$367,344.39
At beginning of Quadrennium, Home Mission credit balance was				\$ 4,629.79
At close of Quadrennium, Home Mission credit balance was				24,552.85
At beginning of Quadrennium, Foreign Mission debit balance was				6,565.24
At close of Quadrennium, Foreign Mission credit balance was				197.69
The Home Mission Credit balance above includes Church Extension loans				12,200.00

The Administration expense for the Quadrennium was \$33,201.28; added to this the postage, printing, and travel of the secretaries, amounting to \$9,943.86, makes a total of \$43,076.03. To this might be added some office supplies and other small items so that it would bring rate for Administration to about eleven percent.

NOTE: The above item of a credit balance to Foreign Missions is the ledger balance. There is one Bills Payable item of \$2000.00 which makes a debit balance really, of \$1802.31 There is, however, being held for Foreign Mission specials in the savings account \$14,323.15 to offset this debit balance. An item of a fifty dollar government bond being held for Tokyo Kindergarten does not appear on our books.

RECEIPTS FOR MISSIONS BY QUADRENNIUMS

	Home Missions	Foreign Missions	Total
First six years	\$ 8,564.75		\$ 8,564.75
1878-1882	6,129.86		6,129.86
1882-1886	10,904.48	1,281.69	12,186.17
1886-1890	16,953.18	7,019.38	23,972.56
1890-1894	17,285.38	18,461.39	35,746.77
1894-1898	20,968.46	21,272.90	42,241.36
1898-1902	24,604.69	35,076.55	59,681.24
1902-1906	34,301.29	50,675.23	84,976.52
1906-1910	37,534.33	64,093.72	101,628.05
1910-1914	42,476.04	83,383.08	125,859.12
1914-1918	64,962.01	101,636.40	166,598.41
1918-1922	153,798.53	238,874.34	392,672.87
	\$438,483.00	\$621,774.68	\$1,060,257.68

PERMANENT FUNDS

Home Missions:	
Stock National Fire Insurance Co.	\$ 500.00
Stock National Fire Insurance Co	1,125.00
Stock Union Light & Power Co.	1,000.00
Mortgage House & Lot in Dayton, Ohio	700.00
Interest Bearing Note	1,000.00
Interest Bearing Note	3,412.22

U. S. Liberty Bond	100.00	
Invested in Mosler Safe	82.50	
Victory Liberty Loan	50.00	
Bethlehem Steel Marine Equipment	1,000.00	
Keystone Steel & Wire Bond	491.50	
Chilean Government Bond	100.00	
Computing-Tabulating & Recording	463.12	
Sinclair Oil	735.00	
Commonwealth Power	588.00	
Central of Georgia	441.95	
Cash on Savings Account	43.55	
		<hr/>
		\$11,832.84
Foreign Missions:		
Stock Union Light & Power Co.	\$1,000.00	
Interest Bearing Note	2,287.78	
U. S. Liberty Bond	100.00	
Victory Liberty Bond	50.00	
Keystone Steel & Wire Bond	491.50	
Chilean Government Bond	395.00	
Computing-Tabulating & Recording	463.13	
Sinclair Oil	735.00	
Commonwealth Power	900.00	
Central of Georgia	541.07	
Cash on Savings Account	43.55	
		<hr/>
		\$ 7,007.03
Franklinton College:		
Greenstar Steamship Bond	\$ 800.00	
Western Union Stock	500.00	
Aetna Insurance Co. Stock	1,100.00	
National Fire Insurance Co. Stock	500.00	
First National Bank Stock, Plymouth, Pa.	500.00	
Dutch East Indies	965.00	
Loaned to Franklinton Current Funds	1,050.00	
Cash on Savings Account	35.00	
		<hr/>
		\$ 5,450.00
Church Property Sales:		
Invested	\$6,577.69	
Cash on Savings Account	97.41	
		<hr/>
		\$ 6,675.10
Church Extension Fund:		
Invested	\$2,689.64	
Cash on Savings Account	102.00	
		<hr/>
		\$ 2,791.64

ANNUITY

The Board has out ten interest bearing annuity bonds aggregating:		
For Home Missions	\$1,900.00	
For Foreign Missions	1,350.00	\$3,250.00
		<hr/>

In studying some comparisons from the above figures it is interesting to note the following facts:

Nearly two and one-third times the amount was given to home missions during this quadrennium than was given during the preceding one. There was a gain of \$88,836.52. This was a gain of forty-four percent, not taking into consideration the amount received from the Forward Movement. The amount received for home missions for the quadrennium was a little over thirty-five percent of the total amount received for home missions in this department during its whole history up to October 1, 1922, or in other words, more than one-third of the total home mission funds during the whole period of that work was given during the last quadrennium.

The amount given to foreign missions during the quadrennium was about

two and one-third times that given during the last. Aside from the amount received from the Forward Movement there was a gain of \$77,237.94, the Forward Movement receipts bringing the gain to \$137,237.94 over the receipts during the preceding quadrennium. Not considering the Forward Movement receipts the gain to foreign missions was seventy-five percent. This, however, includes the receipts from the Southern Christian Convention, which was enhanced greatly by their Men and Millions Movement. If that amount were deducted there is still a gain of forty-eight percent over the last quadrennium. In the case of foreign missions it is interesting to note that more than one-third, or thirty-eight percent of the total amount received for our foreign mission work during all of its history to the close of this quadrennium was received in the last four years.

Up to the present time the total receipts for our whole mission work in the General Mission Board have been \$1,060,257.68, and of this amount thirty-seven percent has been raised during the last quadrennium.

OMER S. THOMAS, Treasurer.

Department of Education

In presenting the Report of the Department of Education your Secretary is called upon to note the passing of the Rev. John MacCalman, D. D., whose death occurred January 17, 1921. Dr. MacCalman was elected a member of the Board at the Quadrennial Convention at Troy, Ohio, in 1910. He thus served the Convention, through the Board, for a period of eleven years. His educational activity, however, extended over a longer term than the time he gave to the Department. Not only had he been for years interested in our educational enterprises, as a whole, but for a number of years he was particularly identified with Starkey Seminary, where he served to good acceptance in the Department of Moral Philosophy and as Seminary preacher. Apart from his intellectual attainments and contributions to the lives of the student body, his strong personality breathing the very spirit of rectitude, made deep impression upon the young men and women who enjoyed the high privilege of personal contact with him. As a member of the Educational Board he was a most valued adviser, swift and keen in his judgments, but as ready to yield them if he found they did not command a majority vote. With all his firmness and his positive attitudes there was a sweet spirit of toleration that made him universally loved and won friends. For John MacCalman was capable of deep and abiding friendship. Perhaps no worthier word can be said of him than this. He has left a high heritage to those who would live well.

CHANGES IN PERSONNEL OF THE BOARD

Dr. MacCalman had repeatedly asked to be relieved of the responsibility of membership on the Board of Education; but with the lingering hope he might be so restored to health as to give again his wise counsel to the conduct of our educational enterprise, the Board declined to act. When, however, in the year 1920 it became apparent he was not to regain his health, his resignation was reluctantly presented to the Executive Board, and Rev. Clarence E. Huff, Oronoque, Kansas, was elected to fill the vacancy. Since that time Rev. Huff has served with the Board, the wisdom of the choice being more apparent each year.

GROWTH IN EDUCATIONAL SENTIMENT

The most casual observer cannot have failed to note the rapidity with which the educational conscience of our generation has been developed. In twenty-five years the enrollment in our American high schools has increased over 560 per cent, or six times as rapidly as the population of the country. It has been computed that by 1950 at the present rate of increase, high school education in America will be as nearly universal as elementary education is at present. Many, if not most of our higher schools of learning are filled to capacity, Columbia University, alone, having an enrollment of over 20,000, and some universities ever higher than this.

On the whole, Church Colleges have not kept pace with this unprecedented growth, the reason being, presumably, twofold: the enormous growth of wealth, fostering a materialistic conception of life and its purposes; and the failure of the church college, largely through the unwillingness of the church to provide ample financial backing, to proportion her standards to those of the state-owned and controlled institutions. We had, for example, in our colleges, in 1910, when the present Secretary came into office twelve hundred and sixty students. Reports for the past year indicate an attendance of one thousand three hundred and thirty-one (including 1920-21 report from Franklinton) in all our schools and colleges. It is true during that period two of our largest institutions have practically, if not entirely, discarded their academic departments, and two others have consolidated with one of our more important institutions, while a third has apparently disbanded. But taking all these factors into account the numerical strength of our student body has not been proportionately developed when compared with the state-controlled institutions. The church may well take heed of this fact in facing the future.

On the one hand, the larger educational equipment of the mass makes imperative a more adequately qualified and highly specialized leadership in the church. On the other hand, the absence, if not the negation of religious training in higher institutions, outside the church, lays heavy responsibility on the church to provide adequate facilities for a comprehensive program of intellectual and moral development that will be full-orbed in its scope.

OUR SCHOOLS AND COLLEGES

There are now controlled by the Christian Church, Palmer College, Albany, Mo.; Union Christian College, Merom, Ind.; Defiance College, Defiance, Ohio; Elon College, Elon College, N. C.; Starkey Seminary-Palmer Institute, Lakemont, N. Y. These are white schools. Franklinton Christian College, Franklinton, N. C., is for colored students and is under the jurisdiction of the Board of Control. Reports for 1921-1922 indicate the instructors in all our schools and colleges number one hundred and twelve. There is invested in educational plants one million, four hundred and eighteen thousand eight hundred and sixty-six dollars and thirty-nine cents, while endowments reach a total of one million two hundred and ninety-eight thousand and fifty-five dollars and twenty-eight cents. The total investment in our schools and colleges amounts to two million, seven hundred and seventeen thousand, nine hundred and twenty-one dollars and sixty-seven cents. This does not include Franklinton, which would increase the amount by at least eighty thousand dollars. Against this there is a present indebtedness of two hundred and thirty-nine thousand, six hundred and sixty dollars and thirty-four cents.

The Secretary is convinced that our church membership is readier to

respond to financial educational appeals today than ever before. Notwithstanding the financial difficulties our schools and colleges have had to encounter, the standards of our schools were never as high as they are now. If they have failed to accomplish all we may have desired and expected, they have steadily grown and only wait larger financial resources to move forward to greater accomplishment.

JIREH COLLEGE

In the year 1919 application was made to the Educational Board, through the president of Jireh College, for an appropriation of \$100,000 for the college, from Forward Movement funds, accruing to the Educational Board. After consideration covering a considerable period of time, including a visit to the field of an Investigating Committee, to discover at first hand the present conditions and future prospects of the work, the Educational Board submitted to the Trustees of the college the following proposals:

That the Educational Board make an appropriation of \$5,000 a year for the next ten years, on condition the Home Mission Board make equal provision for the development of the field for the same length of time, and on further condition that the Trustees of Jireh College secure \$10,000 a year for ten years from friends of the institution, and that they launch a campaign at once to secure an additional \$50,000 endowment.

In the event the Trustees did not see fit to accept the above proposition, the Board suggested the buying of the Wilkinson farm by the Educational Board and Home Mission Board, jointly, at a price of \$10,000, in order that gifts made for educational purposes, in all good faith, might be conserved for that purpose, and that the Trustees of Jireh College offer the property for sale to any evangelical denomination willing to assume the liabilities of the college remaining over and above sale price.

If unable to transfer as proposed, the Board suggested the immediate closing of the affairs of the college, disposing of all holdings of the institution, so liquidating its indebtedness, again proposing the sale of the Wilkinson Farm and any other securities held by the college for educational purposes to the Educational Board.

The Secretary of the Trustees of Jireh College reported the Trustees as favoring the first recommendation, with such changes and modifications as the Educational Board was not in a position to accept. They proposed in any event the joint boards buy the Wilkinson Farm, which was done, the proceeds being applied to the liquidation of the \$20,000 indebtedness of the college. The college has not been opened since, so far as the Secretary is instructed.

It might be stated the joint investigation of the Educational and Home Mission Boards revealed the Christian Church membership in the Jireh field as confined to a few families, and further that the minimum cost of repair needed on the building would amount to \$55,000.

SEMINARY NEEDS

It does not lie within the province of this report to speak of our denominational Seminary needs, but rather with the Commission on Education. Nevertheless the Secretary relies upon the indulgence of the Convention in saying a word regarding the present situation and the growing need of developing our Seminary facilities. In the Christian Divinity School, at Defiance, Ohio, the Convention has a great asset. Its strengthening waits upon the concentrated support of the whole church. It is seriously open to question if the size of the denomination will warrant more than one Seminary

among us. In any event there is not within our reach a more unifying factor or one with larger possibility of usefulness to the future leadership of the church than our Seminary, providing all our young men and women, training for the ministry at home and abroad, or other form of specialized Christian service, attend, so as to make possible a comprehensive program of study and instruction. Our Seminary should be largely a denominational enterprise with denominational backing.

LIFE RECRUITS

The Department has done what it could to assist in recruiting for life service and it is gratifying to note the number of young men and women volunteering for some form of Christian service is on the increase. While there may have been periods in which there were more ministerial students in attendance at our schools and colleges, recalling the increasingly diversified and specialized expressions of Christian Service, it is probable there are more young men and women recruits today than ever before. We may confidently expect, providing the church shapes her program to that end, a constantly increasing accession to these ranks. But her program must be worthy and her definite plans to enlist the youth in the high enterprise of the Kingdom increasingly active.

MINISTERIAL STANDARDS

At the last Quadrennial Convention action was taken looking to the cooperation of our conferences in adopting a uniform standard of ordination. The standard suggested was a full college course, with strong recommendation for one year, and, if at all possible, a graduate course in the Seminary. The Department has endeavored to secure the acceptance of this standard by the conferences. How far it has succeeded it does not have present means of knowing. The Southern Christian Convention has, on its own initiative, adopted a standard approximating this and the result is manifest in the building up of her enterprises and the growth of her membership. A wise church will insist on a trained ministry. Nothing else will suffice in this day and age.

EDUCATIONAL AID

Through merit scholarships aid has been given during the last year, to thirty-two young men and women preparing for the ministry, missionary activity, and other forms of Christian service. These scholarships have been in amounts of two hundred, later reduced to one hundred dollars a year, during the college course, and two hundred for the first year in the Seminary, with one hundred a year during the remainder of the Seminary period. An additional grant of seventy-five dollars a year is made during the Seminary course, to those who attend the Christian Divinity School. These scholarships are guaranteed to the denomination by conditions involving a ten-year period of service in the Christian Church, failure to accomplish which requires repayment, in part or in whole, of the amount of aid given. Insistence has been made upon the student attending a standard college. No loans have been placed, though requested on one or two occasions.

The question of Scholarship Aid is still in the shaping. Ten years ago when the Secretary first proposed it to the Board there was such unanimous opposition, not only within the Board, but from those without who were in close touch with our educational work, the advisability of such action was

suspended. The advent of those who had received such aid from other sources, the fact ministerial students could secure assistance in other churches, the increasingly inconsequential character of annual grants made to the colleges from the very limited resources of the Department, and above all the growing conviction this was a wise and just way of securing a better equipped leadership in the church led to the scholarship system. But changes are no doubt yet necessary in the interests of economy and utility and the church may expect to witness such.

GO-TO-COLLEGE DAY

During 1922 effort was made to promote a Go-to-College Day among our churches. We are looking for a more enthusiastic support of this movement from year to year.

SUMMER SCHOOLS

In co-operation with the Home Mission Department and the colleges the Board has promoted the Summer Schools for ministers held during 1921 and 1922, providing in each case for the faculty. The work has been a splendidly productive one and doubtless will be sustained, should such conjoint action be deemed advisable in the future. The movement is designed to help our active ministers in keeping in touch with progressive Christian movements in the thought and life of the day.

PUBLICATIONS

The publications of the Department have not been as extensive as during previous quadrenniums, at least for the first two years, though, due to increased cost of production the expense has been much greater than in former periods. With larger financial resources available a more extensive literature will be of great value in promoting the work of the Board. The pageant, "The Christian Church to the Rescue," written by Miss Charlotte Estes, of Albany, N. Y., and published by the Department, is probably the most commendable piece of literature in small compass, considered from the standpoint of educational and inspirational value, yet published by the church.

COLLEGE VISITATION

During the quadrennium the Secretary has been able to visit but three of our institutions. In the interest of our whole enterprise the loss has been considerable, as the conditions and the needs of our institutions can scarcely be as adequately realized by correspondence or even personal contacts with those immediately interested, as personal visitation makes possible. The at least annual visits of the Secretary to our schools and colleges should be unifying to our cause, as they might well be inspirational.

\$25,000 CAMPAIGN

The campaign for an annual education offering of \$25,000 conducted during 1922 is too recent for results to be spoken of with any assurance. Whatever may be the financial returns the Secretary feels confident its educational value will be great, and that if properly followed up the raising of funds for the more adequate support of our educational work will be made much easier in the future.

FINANCIAL REPORT

RECEIPTS

October 1, 1918—October 1, 1922

Balance, October 1, 1918	\$ 926.11
From churches and individuals	14,386.21
From Forward Movement	48,000.00
Total Receipts	\$63,312.32

DISBURSEMENTS

October 1, 1918—October 1, 1922

To Colleges	\$25,932.66
Scholarships	6,670.00
Summer Schools	1,240.15
C. P. A.	1,821.25
Interchurch	6,440.00
Printing	430.58
Government Bonds	5,000.00
Wilkinson Farm	5,000.00
Annual Calls	820.92
Expenses of the Department	3,305.83
Interdenominational	850.00
American Christian Convention	911.82
Total Disbursements	\$58,423.21
Cash on Hand	4,889.11
Total	\$63,312.32

ASSETS

Government Bonds	\$ 5,000.00
Half interest in Wilkinson Farm (estimated value)	5,000.00
Balance of Account in Bank	\$ 4,889.11

A PERSONAL WORD

In closing this report the Secretary is keenly conscious of the very inadequate manner in which the work of the department has been conducted during the last three quadrenniums, at no time more so than the term just expired. The pastorate of a large city church with its multiplying problems, together with constant interdenominational demands have left little time in reserve for this important phase of our denominational work. The result has been delays in correspondence, inadequate publicity of our educational enterprise and grave failure to push the work as necessity and opportunity demanded. During the twelve years the Secretary has been in office the volume of executive business has increased many hundredfold, until it can no longer be handled with anything approaching success by an official with other pressing local and general denominational responsibilities. Doubtless the Convention will take steps to meet this longer impossible condition.

The Secretary desires to record his deep appreciation of the loyal, intelligent, sympathetic support of all members of the Board during his long term of office. It has been indeed, a fellowship of service pleasant to look back upon, and one the recollections of which will help to temper the life with sweetness and high resolve in the common task of building the Kingdom of God upon the earth.

REV. W. G. SARGENT, Secretary.

Department of Sunday-schools

The work of the Sunday School Board for the quadrennium has been organized and responsibility placed on the members of the Board as follows:

Chairman	Hermon Eldredge
Vice Chairman	F. R. Beach
Secretary	Mrs. F. E. Bullock
Near East Relief	F. R. Beach
Adult Work	Rev. H. G. Rowe
Young People's Work	Hermon Eldredge
Children's Work	Mrs. F. E. Bullock
Teacher Training	Rev. H. H. Short
Literature	Rev. S. Q. Helfenstein

Aside from the above, assignments have been given to the members of the Board for limited time.

The Chairman of the Board was instructed at the first meeting of the Board to give all the time possible to field and office work consistent with his other duties. To this end he established an office and was able to get in touch with our schools through correspondence, literature, the Teachers and Officers Journal, The Herald, and through limited field work. However, during the quadrennium he has, aside from office work and correspondence been able to visit many sections of our field including conferences, conventions, and special meetings in Ohio, Indiana, Illinois, Pennsylvania, New Hampshire, Massachusetts, Rhode Island, Delaware, Virginia, and North Carolina.

Aside from the above denominational activities, the Chairman has represented the Christian Church on the International Lesson Committee, the Sunday School Council of Evangelical Denominations and on the Adult Division Committee of the International Sunday School Association.

FIELD SECRETARY

On account of limited finances for the first two years of the quadrennium the field work was limited to what could be done by the several members of the board on a voluntary basis, but in January, 1921, the Board engaged Mrs. F. E. Bullock to act as Field Secretary, with headquarters at Dayton. Later during that year arrangements were made with The Christian Publishing Association by which Mrs. Bullock was made Editor of the Junior Herald, the Junior Quarterly, the Little Teacher, and the Lesson Picture Cards, as well as continuing to write the lessons for the Teachers and Officers Journal. Mrs. Bullock's full salary was paid by the Sunday School Board and The Christian Publishing Association furnished the office for Editorial and general work.

In spite of arduous office and editorial duties the Field Secretary has been able to visit all sections of our church from Maine to Kansas and from Canada to Alabama, and to lay foundations for a constructive program along all lines of Sunday-school work. She has also been able to find time, running into weeks, to travel and work with Forward Movement teams during which she presented the work of Sunday-schools and the work of Religious Education. In addition to these duties she has had conferences in various sections, conducted periods at summer schools, assisted in the organization and promotion of Vacation Bible Schools, attended Lake Geneva Training School, promoted Children's Week, met in conference representatives of other denominations, occupied pulpits at various services, and the result has invariably been that

our people have been very responsive and appreciative of this service and eager to know and to follow the way to better things.

The increasing interest in Vacation Bible Schools and in Children's Week in our church is a source of great satisfaction and shows a real spirit of progress. Children's Week was more widely celebrated in our church this year than ever before and the number of Vacation Bible Schools multiplied beyond possibility of tabulation and all reported closing their summer term with the enthusiasm of leaders and pupils and a determination of "better and bigger and longer schools" next year.

NEAR EAST RELIEF

Your Board has been most fortunate in having Mr. F. R. Beach, of Irvington, N. J., in closest touch with the Near East Office in New York and with his interest and enthusiasm to direct us we have been able each year to exceed the quota assigned to our schools by the Near East Relief, through our Christmas and other offerings. Over ten thousand dollars have been given to the Near East Relief by our Sunday-schools during the past quadrennium, which is, we believe, the largest amount ever given by our schools for any single cause. Its significance is not only in the amounts given but the unselfishness of the gifts.

ADULT WORK

Rev. H. G. Rowe, our Adult Work representative, is a specialist on this line, and at one time inaugurated a movement in Chicago which was successful in bringing thousands of men and women into the Adult Bible Classes of that city. Mr. Rowe has represented us at interdenominational gatherings at Columbus, Ohio, St. Louis, Mo., and at denominational meetings and conferences in Indiana and Illinois, but on account of a busy and growing parish, and the wide field of our general work, we have not been able to realize on all Brother Rowe might do for our work if he had time and opportunity and could be free from other duties. However, he has taken his assignments on the committee cheerfully and done what was in his power to do in making a real contribution to our work.

TEACHER TRAINING

This important work has been under the direction of Rev. H. H. Short, who has given much time and study and service to this department of our work, because of his vision and interest. Aside from his personal work and local classes and his pastoral work, he has conducted a wide correspondence, suggesting courses and organization, making and grading reports, and investigating and suggesting standards of recognition, and graduation. In this, as in all other departments of our work, our Field Secretary and the Secretary of Religious Education of the Southern Christian Convention has rendered invaluable service and made possible what would have otherwise been beyond our power to accomplish.

LITERATURE

Dr. S. Q. Helfenstein as editor of our Sunday-school literature is a member ex officio of our Board. His work as editor of our publications speaks for itself, and we have been glad to supplement that work by that of Mrs. Bullock previously mentioned. Aside from our regular periodicals the Board has issued the following, and placed them in the hands of our Sunday-school leaders:

Sunday School Wall Charts (2 issues), to promote standards of efficiency in local schools, and leaflets on the following subjects:

Teacher Training
Vacation Bible School
Cradle Roll
Standard Sunday School
Missions in the Sunday School (issued jointly by Sunday School and Mission Board)

Graded lists of books for Sunday School Library, and Posters on Sunday School, with objectives and accomplishments.

Weekly articles in *The Herald of Gospel Liberty* and the quarterly issue of the Teachers and Officers Journal have carried not only comment on the uniform Sunday School Lesson, but Sunday-school news and methods as adapted to this work in our church.

EFFICIENCY

To promote a standard of efficiency among our schools we have adopted the goal of the ten point International Standard Sunday School and through correspondence and conventions and conferences and Teachers and Officers Journal we have held this standard before our schools with some success at least, and the most encouraging word is that more of our schools attained to standard schools on this international basis during the past year than ever before, although only thirteen have reported reaching the full ten point requirement.

In Teacher Training we have made progress and there exists greater need for emphasis here, not only because of the paramount importance of trained teachers, but because increasingly the state organizations are placing this responsibility on denominations and we need more literature and field emphasis of this work, as well as general promotion.

FINANCES

The offerings from the Sunday-schools, although the largest in any quadrennium, yet were altogether inadequate for the carrying on of the work which would have been impossible but for the contribution made by the Forward Movement to our work. Fully half of our schools failed to contribute after repeated presentation of our work. There are probably two reasons or more for this; one that our Sunday-school offering is scheduled for May soon after the Foreign Mission offering which suggests a Sunday-school offering at Easter, and just preceding the Home Missionary offering which urges a Sunday-school offering on Children's Sunday. We believe if the Sunday-school offering were in the Fall, on Rally Day, that the response would be greater.

This statistical report is far from being as complete as your Sunday School Board would like to have made it. Several conference secretaries have made no reply to letters sent them, although in the main they have assisted to the best of their ability. They are handicapped, as is the Board, by the fact that the local school fails to realize the necessity for reporting. Out of over eight hundred letters sent directly to schools, enclosing post cards for reply, less than three hundred answers were received. Much of the material has been compiled from the 1922 *Annual*. As no Cradle Roll or Home Department statistics are given in the *Annual*, it means that these reports are far from accurate. The actual number of schools listed in our office is 1058. There are

therefore over a hundred schools from which we have been unable by any means to secure a report of any kind.

STATISTICS

Conference	No. Schools	Cradle Roll	Home Dept.	Total Enrollment
<i>Southern C. C.</i>				
Alabama	23	21	53	1673
Georgia-Alabama	12	126	49	1500
Carolina	104	282	77	9826
Eastern Virginia	43	585	245	7045
Valley of Virginia	20	247	115	1703
	202	1261	539	21747
<i>New England C. C.</i>				
Eastern Maine	11	20	....	1003
R. I. and Mass.	28	25	28	2729
Rockingham	9	51	....	1372
Merrimack	8	30	15	780
York and Cumberland	7	....	....	271
	63	126	43	5000
<i>Metropolitan C. C.</i>				
Ontario	12	97	75	1956
New York Central	9	86	57	741
New York Eastern	26	57	34	2402
New York Western	5	31	32	571
New Jersey	21	....	....	2735
Rays Hill and S. Pa.	28	53	....	1631
Tioga River	7	59	27	553
S. W. West Virginia	2	44	....	344
	110	427	225	10933
<i>Central C. C.</i>				
Ohio	6	....	....	391
Miami	51	1372	547	9649
Mt. Vernon	15	5	1	945
Ohio Eastern	28	25	28	1574
Northwest Ohio	27	92	70	3603
Southern Ohio	28	21	6	2010
Ohio Central	17	4	12	1382
Scioto Valley	5	....	....	395
Erie	13	163	53	1662
N. Indiana and W. Michigan	3	....	....	230
Michigan	5	10	....	265
Eel River	29	208	59	4389
Eastern Indiana	60	523	178	6677
Northwestern Indiana	23	164	31	929
Western Indiana	32	157	114	3492
Southern Indiana	5	22	8	369
Central Indiana	9	....	....	692
Indiana Reserve	25	31	2	1905
Richland Union	6	14	....	375
Illinois	16	37	....	796
Illinois Central	24	344	99	2461
Northern Illinois	4	....	....	241
Southern Illinois	14	27	18	477
Western Illinois	7	21	3	377
South Wabash	34	209	49	2956
Kentucky	13	10	15	568
	499	3459	1293	47726

Western C. C.

Union Iowa	8	.....	.....	387
Central Iowa	5	45	11	630
Western Iowa	18	236	.....	1887
Missouri	6	8	.....	245
Eastern Osage	7	No Report		
Western Osage	3	.....	.....	161
N. Kansas and Nebraska	7	44	4	1046
N. W. Kansas	4	20	6	237
Eastern Kansas	4	21	12	362
Southern Kansas	4	70	.....	350
Western Washington	4	15	5	149
	70	459	38	5454
Total	944	5732	2138	94099

FINANCIAL REPORT

May 31, 1919 to Sept. 30, 1922

RECEIPTS:

Balance on Hand received from W. C. Wicker, Secretary	\$ 27.29
Received from S. S. Offerings per J. F. B.	4,046.20
Received from Forward Movement per J. O. W.	12,000.00
Received from Offerings on the field	355.05
Received from Special donations	63.50
Received from Interest	366.21
Received, miscellaneous items	75.50
Total receipts	\$16,933.75

EXPENSES:

Paid for printing and postage	\$ 475.75
Stenographer and typewriting	856.15
Dept. Secy. Traveling expenses	514.14
Board Members Traveling and Expenses	755.86
Field Secy., salary and expenses	4,893.04
Pres. A. C. C. apportionment	519.59
International Lesson Com. Expense	633.57
Literature and supplies	378.40
Interchurch World Movement	1,610.00
C. P. A. quota of deficit on Herald	910.63
World's Sunday School Convention	75.00
	11,622.13

Balance on hand September 30, 1922 \$ 5,311.62

HERMON ELDREDGE, Secretary.

Department of Christian Endeavor

Your Department of Christian Endeavor presents for your consideration the following report.

During the quadrennium the Christian Endeavor Board has held four meetings for the transaction of business. Three annual sessions and one special session during the gathering of the World's C. E. Convention in New York City.

Each of the five members of the Board was given the oversight of one of the Regional Conventions.

We divided the work of the Board among its members by allotting to dif-

ferent ones the five-point program of the Forward Movement, Devotion, Evangelism, Missions, Religious Education, Benevolence, and each was to stress his particular subject at certain times of the year among the young people in harmony with the general program of the whole church.

A twelve-page pamphlet outlining a very definite program of service for our Young People's societies was printed and distributed. A wall chart of Christian Endeavor Standards and a leaflet explaining the standards was also issued and sent the different societies.

The Secretary of the Board has written the notes on the weekly C. E. topic for *The Herald of Gospel Liberty*, prepared the material for *The Annual Call* each year; had printed a set of questions for use in examinations of Endeavorers seeking the degree of C. E. Expert; besides gathering data for a history of Christian Endeavor in our denomination.

The Secretary has attended one International Convention of Christian Endeavor, held in Buffalo, New York, and a World's Christian Endeavor Convention in New York City; also a meeting of the Committee of Denominational Representatives of Young People's Work held in Cleveland, Ohio.

Doctor Kemp, one of your Board members, gave a series of four Christian Endeavor addresses at the Indiana State Convention held at Winona Lake; and Rev. J. F. Morgan, another member, was on the faculty of the Summer School of Methods at Elon College, his subjects being along the line of Endeavor work.

The Board gave its support to the Schools of Methods by paying the expenses of J. F. Morgan, incurred by his attendance as a member of the Faculty at the Elon College Summer School of Methods.

Thirty-one addresses on Christian Endeavor work have been delivered by the Secretary of the Board and a number by other members of the Board.

Two thousand and fifty-one letters have been written by the Secretary and two thousand, two hundred and twenty-five pieces of mail have been sent out from his office this does not include *The Annual Call* which has been sent out from the office of the Convention Secretary.

During part of the quadrennium contribution was made by the Board to the salary of Doctor F. G. Coffin.

We have, at the present time, as nearly as we can get at the facts from reports filed with the Secretary and from the list of societies given in the current Annual from which no report for this Convention was received, 224 Young People's societies, 20 Intermediate societies, and 58 Junior societies; making a total of 302 societies. We have reported 82 new Young People's societies, 13 new Intermediate societies, and 20 new Junior societies, making a total of 115 new societies.

The societies report \$2,059.78 contributed to missions and \$5,359.45 to other purposes, or a total amount of \$7,419.43 raised during the quadrennium.

FINANCIAL

RECEIPTS

Balance received from Doctor W. A. Harper	\$ 31.50
From J. F. Burnett	564.29
From J. O. Winters, Treas. Forward Movement Fund	12,000.00
Interest	316.85
Total	\$12,912.64

EXPENDITURES.

Printing	\$ 286.73
Salary of F. G. Coffin	202.63
Expense of attending International C. E. Convention	30.44
Expense of attending World's C. E. Convention by Board	295.75
Expense of attending Denom. Rep. Y. P. Work Comm.	26.92
Expense of attending Indiana State Conf. by A. E. Kemp	21.52
Expense of attending Y. P. Conv. of the N. C. Conf.	24.21
Expense of attending Elon Chautauqua by J. F. Morgan	30.00
Expense of attending F. M. Denominational Institutes	85.67
Treasurer's Ledger	2.75
Postage	40.56
Expense of Board Meetings	384.41
A. B. Kendall for writing notes on the C. E. Topics	500.00
Deficit on the Annual	34.02
Underwriting the I. C. W. M.	1,610.00
Herald deficit	910.63
Membership in the International Y. P's Com.	11.60
Stenographing, Multigraphing, Addressing	29.25
Total	\$4,527.09
Balance on hand	8,385.55
Amer. Trust & Security, Washington, D. C., Savings acct.	\$5059.94
Amer. Trust & Savings Bank, Springfield, O., Savings acct.	3036.66
Amer. Trust & Savings Bank, Springfield, O., Checking acct.	289.10
Total	\$8,385.70

A. B. KENDALL, Secretary.

Department of Finance

As Secretary for the Department of Finance I submit the following report:

1921

Sept. 29	Cash and bonds on hands	\$ 7,954.06
Oct. 7	Received of O. S. Thomas due on Franklin note	100.00
Oct. 15	Received interest from Palmer College note	106.25
Oct. 27	Received from C. P. A. check for \$850, payment on note (\$3,350.00) \$130.09 interest	980.09

1922

Jan. 13	Received of G. Lee Burnett check \$50, payment on note (\$100.00) \$6.00 interest	56.00
Feb. 9	Received from J. F. Burnett F. M. Fund	3,000.00
Apr. 19	Received from Palmer College interest	106.25
May 22	Received from Myers & Patty Co., interest on \$3,000.00 for 9 mo., 14 days	142.00
June 6	Received of C. P. A., check for interest Note\$ 2,500.00 Interest\$ 77.08 " 10,000.00 " 500.00	577.08
June 9	Received of J. F. Burnett F. M. Fund	3,000.00
Sept. 8	Received of J. F. Burnett F. M. Fund	3,000.00

Total receipts \$19,021.73

1921

Oct. 17	Paid to J. F. Burnett check	\$ 106.25
Oct. 26	" " J. F. Burnett by order of Board	4,000.00
Oct. 31	" " J. F. Burnett	130.09

1922			
Feb. 9	" "	J. F. Burnett	6.00
Mar. 4	" "	J. F. Burnett	1,000.00
Apr. 28	" "	J. F. Burnett	106.25
May 22	" "	J. F. Burnett	142.00
June 7	" "	J. F. Burnett	577.08
June 22	" "	Pleasant Hill Banking Co. for three first mortgage notes (\$3,000.00, \$2,600.00, and \$3,500.00)	9,100.00
Aug. 11	" "	J. F. Burnett	1,000.00
Total disbursements			\$16,167.67
Balance cash on hand			\$ 2,254.06
Bonds on hand			600.00 2,854.06
			<hr/>
			\$19,021.73

Notes on hand as follows:

Balance on Geo. Lee Burnett's note	\$ 50.00
Christian Publishing Association note, dated March 8, 1920	2,500.00
Christian Publishing Association note, dated December 21, 1920	10,000.00
Palmer College note, dated August 20, 1920	4,000.00
Three first mortgage notes purchased from The Pleasant Hill Banking Co.	9,100.00
	<hr/>
	\$25,650.00

J. G. MYERS, Secretary.

REPORT OF AUDITING COMMITTEE

October 4, 1922.

TO WHOM IT MAY CONCERN:

This is to certify that we the undersigned have audited the books, accounts, funds, and collaterals as kept by John G. Myers, treasurer of The American Christian Convention for the year ending September 30, 1922, and found same to be correct. We reconciled his bank account and verified the cash balance, also checked the bonds, mortgages, notes, and collaterals held by him for the Convention. We also found vouchers for all disbursements.

S. O. ALBAUGH,

A. F. CHASE,

Auditors of The American Christian Convention.

Report of the Forward Movement By the Superintendent

THE FORWARD MOVEMENT COMMITTEE

Rev. D. B. Atkinson, D. D.,
Albany, Mo.

Rev. J. O. Atkinson, D. D.,
Elon College, N. C.

Rev. J. P. Barrett, D. D.,
Reidsville, N. C.

Rev. J. F. Burnett, D. D.,
Dayton, Ohio.

Pres. A. G. Caris, Lit. D.,
Defiance, Ohio.

Pres. F. G. Coffin, D. D.,
Albany, Mo.

Rev. Warren H. Denison, D. D.,
Dayton, Ohio.

Mr. Hermon Eldredge,
Erie, Pa.

Rev. W. P. Fletcher, Toronto, Canada.	Rev. W. G. Sargent, D. D., Providence, R. I.
Rev. W. J. Hall, Dayton, Ohio.	Rev. H. A. Smith, D. D., Versailles, Ohio.
Pres. W. A. Harper, LL. D., Elon College, N. C.	Rev. W. W. Staley, D. D., Suffolk, Va.
Rev. R. C. Helfenstein, D. D., Dover, Delaware.	Rev. J. A. Stover, Avon, Ill.
Rev. C. B. Hershey, D. D., Swansea, Mass.	Rev. O. S. Thomas, D. D. Dayton, Ohio.
Rev. C. B. Kershner, Mooreland, Ind.	Rev. E. A. Watkins, D. D., Lima, Ohio.
Rev. W. P. Minton, D. D., Dayton, Ohio.	Hon. O. W. Whitelock, Huntington, Ind.
Rev. F. H. Peters, D. D., Defiance, Ohio.	Rev. W. C. Wicker, D. D., Elon College, N. C.
Mr. Netum Rathbun, Dayton, Ohio.	Mr. J. O. Winters, Greenville, Ohio.

EXECUTIVE COMMITTEE

Chairman—Rev. F. G. Coffin, Albany, Mo.
Treasurer—Mr. J. O. Winters, Greenville, Ohio
Pres. W. A. Harper, Elon College, N. C.
Rev. O. S. Thomas, Dayton, Ohio
Rev. W. P. Minton, Dayton, Ohio

DEPARTMENT SECRETARIES

Devotion—

Rev. E. D. Gilbert, Fall River, Mass.

Evangelism—

Rev. Roy C. Helfenstein, Dover, Delaware

Religious Education—

Mr. Hermon Eldredge, Erie, Pa.

Life-work Recruits—

Rev. Willoe J. Hall, Dayton, Ohio

Stewardship—

Rev. J. O. Atkinson, Elon College, N. C.

Tithing—

Rev. E. A. Watkins, Lima, Ohio

Superintendent—Rev. Warren H. Denison

Field Worker—Rev. Simon Bennett

LAYMEN'S ADVISORY COMMITTEE

Mr. J. F. Barnes, Huntington, Ind. County Treasurer	Mr. F. C. Brownell, Fall River, Mass. Cotton Manufacturer
Mr. W. E. Bassler, Middleburg, N. Y. Editor	Mr. M. S. Campbell, Collison, Ill. Banker and Farmer
Mr. T. E. Brickhouse, Norfolk, Va. Dairyman	Mr. A. S. Chenoweth, Lima, Ohio Clothier

Mr. W. F. Corwith, New York Real Estate and Insurance	Mr. M. Orban, Jr., Whittier, Cal. Dealer in Lumber
Mr. J. M. Darden, Suffolk, Va.	Mr. C. E. Patty, Greenville, Ohio Dealer in Gravel
Mr. W. H. Eves, Newmarket, Ont. Lumber	Mr. J. B. Pease, Gasport, N. Y. Fruit Farming
Hon. E. E. Holland, Suffolk, Va. Attorney	Mr. Thos. G. Robinson, Albany, N. Y. Merchant
Mr. W. K. Holt, Burlington, N. C. Hardware Merchant	Mr. John V. Sees, Washington, D. C. Attorney
Mr. Geo. E. Hutton, Madrid, Iowa Merchant	Mr. L. R. Townsend, Washington, D. C. U. S. Bookkeeper
Mr. Charles D. Johnston, Elon College, N. C. Superintendent of Orphanage	Hon. J. E. West, Suffolk, Va. Lieut. Governor
Mr. I. A. Luke, Holland, Virginia Merchant	Mr. Raymond L. Wood, Bismarck, Ill. Banker
Mr. A. S. Lynn, Orient, Iowa Farmer	Mr. F. R. Woodward, Hill, N. H. Manufacturer
Mr. E. M. Mossburg, Warren, Ind. Real Estate	Mr. Perry G. Yantis, Troy, Ohio Banker

Your Superintendent of the Forward Movement of the Christian Church respectfully offers his report as of June 30, 1922.

In the Official Proceedings of The American Christian Convention in its last session at Conneaut, Ohio, is recorded the origin of the Forward Movement when a goodly number of our brethren saw some of the great needs of the Christian Church and anticipated some of the great demands that would necessarily be made upon the Church when the World War should come to an end. A representative committee of twenty-six, from all sections of our Zion, ministers and laymen, formulated a program and submitted it to the Executive Board of the Convention—That the Forward Movement include a denomination-wide campaign for—

1. Intensifying the devotional life of the church.
2. Evangelism.
3. Religious Education.
4. Missions.
5. Raising a fund of \$500,000.00 for The American Christian Convention and its departments.

The Executive Board of the Convention adopted the plan. A Superintendent was chosen and began his work, June 1, 1918. From many representative workers came the suggestion that the financial aim would not meet our share of the great responsibility, nor the tremendous opportunity before the Church of Jesus Christ, in these reconstruction days. At the Conneaut Convention in April, 1919, the Forward Movement Committee tried further to find the sense of the brotherhood and held many conferences with the result that upon the committee's recommendation the Convention changed the financial goal to \$2,000,000.00 which was to be the total of all the benevolent funds of the denomination for a five-year period, in cash and pledges. On January 3, 1920, we received the following official notice from the Secretary of the Southern Christian Convention:

Suffolk, Va., December 31, 1919.

At a meeting of the Executive Committee of the S. C. C., and the Conferences of the S. C. C., held in Suffolk yesterday, it was decided to under-

take, during the last of March, 1920, to raise an additional sum, in cash and subscriptions, amounting to \$750,000.00, for benevolences, as a part of the Forward Movement. In other words, we have already raised in the South more than \$500,000.00 for Education and Missions, in the Special Funds. The regular benevolences, Orphanage, Woman's Board, Missionary Associations, Church apportionments, Specials for Missions, etc., will amount to \$250,000.00—for five years. We are to undertake to raise during the five years \$500,000.00 for Church extension, new buildings, etc. The campaign for March—if successful—will bring our total benevolences to a grand total of two million dollars. This is our goal. Now this Conference yesterday memorialized the A. C. C. Forward Movement Committee to undertake to raise \$3,000,000.00 in the Church North, East, and West—bringing the grand total up to \$5,000,000.00 for the whole Church. This is to give you official notice of this action.

This is undertaken—not in an independent way—but in co-operation with the program of the A. C. C. Board. We want this thing accomplished—and we are going after it.

Very truly yours,

(Signed) I. W. JOHNSON, Secretary.

After consideration of the above memorial from the Southern Christian Convention, the Executive Committee of the Forward Movement recommended to the Executive Board of the A. C. C., "That the goal of the Forward Movement be set at five million dollars—two million from the Southern Christian Convention, one million for our colleges and new church buildings, one million for the regular benevolences of the church, and one million special fund to be distributed according to the basis already established," viz., Foreign Missions 25%, Home Missions 25%, Education 20%, American Christian Convention 15%, Sunday-schools 5%, Christian Endeavor 5%, Publishing 5%.

This recommendation having been approved by the Executive Board of The American Christian Convention, we set our heart and hand to the holy task of carrying out the following unfolding and challenging Forward Movement Program:

- a. *Devotion*—The deepening of the devotional life and the development of the spiritual resources of the membership of our whole church.
- b. *Evangelism*—The creation and development of an evangelistic spirit, a soul-winning atmosphere in every church, the actual winning of souls to Christ, and the development of personal evangelism on the part of all the churches.
- c. *Religious Education*—Giving religious education and training to the present membership of our churches, enlisting the youth of our Church in Christian training and service, inspiring them to thorough preparation and the offering of their lives to Christian service.
- d. *Missions*—Doubling our present home and foreign mission work, creating a missionary passion, helping our people to see that missions is the life of the church, that Christ depends on us to win the world to himself.
- e. *Benevolence*—Teaching the principles and importance of Christian Stewardship, helping our people to recognize that they are Christian stewards, enlisting tithers, advocating more efficient financial methods in our churches, and the actual raising of at least five million dollars for aggressive benevolent work in our denomination.

We are now in the midst of the effort to weave this entire program into

the fiber and life of our beloved Church and are rendering account of our stewardship up to June 30, 1922.

EXECUTIVE COMMITTEE

This Convention owes a debt of gratitude to the Executive Committee of the Forward Movement, Rev. F. G. Coffin, D. D., Chairman, Rev. M. T. Morrill, D. D., secretary, Mr. J. O. Winters, treasurer, Rev. O. S. Thomas, D. D., and President W. A. Harper, who have had the active responsibility of direction.

Upon the death of Dr. Morrill, Rev. W. P. Minton, D. D., was elected to fill the vacancy on the committee. For convenience sake your Superintendent was elected secretary to the committee, but is not a member of it. Your committee has been in close touch with the work by meetings, as they have seemed necessary, and your Superintendent has rendered a detailed, itemized report to each member at the close of each month.

DEPARTMENT SECRETARIES

To develop all the points of the program equally, more rapidly, and to secure the active thought and effort of a number of our strong workers, Departmental Secretaries were carefully selected and appointed as follows:

Devotion—Rev. Ernest D. Gilbert, Fall River, Mass.

Evangelism—Rev. Roy C. Helfenstein, M. A., D. D., Dover, Delaware.

Religious Education—Mr. Hermon Eldredge, Erie, Pa.

Life-work Recruits—Rev. Willoe J. Hall, Dayton, Ohio.

Stewardship—Rev. J. O. Atkinson, M. A., D. D., Elon College, N. C.

Tithing—Rev. E. A. Watkins, M. A., D. D., Lima, Ohio.

No additional Department Secretaries were named for the department of Missions as the Convention already has a secretary for each of the Home and Foreign Departments of Missions.

We cannot speak too highly of the value and of the amount of the high grade work done by these volunteer Department Secretaries. They have received no financial compensation for their services, only their actual cash outlay has been returned. They have done most satisfactory work and rendered a service that cannot be fully appreciated except by those in close touch with the activities of the Movement.

They have cheerfully given much time, the benefit of their trained minds, and we hope the Church may have the benefit of their service in these fields as long as the Movement is a special organization. The life of our people will ever be richer because of their contribution. Their co-operation has been most beautiful and no report could be anywhere near complete that did not embody at least a summary of their work. Their reports, brief because of space, are included and made a part of this report.

DEPARTMENTAL REPORTS

DEPARTMENT OF DEVOTION

Rev. E. D. Gilbert, Secretary, Fall River, Mass.

Your Secretary begs leave to report that the results of his work cannot be measured in figures, but that he has endeavored to do what he could to deepen the devotional life of our brotherhood and develop its spiritual re-

sources. He has done a large amount of correspondence with the devotional members of the Forward Movement committees of all the conferences and of the local churches, endeavoring to interpret to them the nature and method of their work, showing them how they might be able to help the spiritual life of the churches of their conferences and of the group leaders in the various churches. One thousand one hundred and sixty-one persons have signed a Prayer Covenant, pledging themselves to make it the rule of their lives to pray daily. One thousand and eighty-four persons have signed a Prayer Covenant in which they covenant with others to make it a rule to pray daily for the work of the Forward Movement. Six hundred and one families have signed the Prayer Covenant to make it a rule of their homes to maintain daily family worship. All prayer covenanters have been sent personal word on receiving their signed covenant. It is impossible for us to judge how far-reaching these individual prayer pledges have been able to mold and strengthen the work of our church. We have reason to believe that they have accomplished much. These Prayer Covenants came from nearly every State where we have churches and from Canada, Porto Rico, and Japan.

Thirty-nine conferences have appointed conference Devotional Committeemen. A large responsibility and a large opportunity are given to these Devotional leaders to constantly be studying how they may keep increasing and unfolding the devotional life in the churches of the conferences and in the conference meetings of various kinds. They have the important duty of keeping in close touch with the Devotional Committeemen in each church of the conferences. We have the names of the Forward Movement Devotional Committeemen of 303 churches and their work is in part to train the Devotional leader for each group in their churches and upon that committee in the local church, in conjunction with the pastor, rests the opportunity of a steady and persistent effort to deepen the spiritual life in the local church. This work is a most important work and one of the essentials of our church life and activities.

Two special Devotional numbers of *The Herald of Gospel Liberty* have been issued and these have reflected the various sides of the devotional life and have summoned the constituency of *The Herald* families to a deeper expression of devotional spirit. Each week *The Herald of Gospel Liberty* has given us the privilege of presenting a Prayer Page in which we have tried to make a page that would be especially helpful to the devotional life of all who might read it.

A vast amount of Devotional life literature has been sent into the homes of our people. This literature has been distributed in personal correspondence, at all the Forward Movement schools, conferences, quarterlies, and other gatherings of our people. The department has issued several editions of "Suggestions for the Devotional Life Members of the Forward Movement Committees," also "Reasons Why I Should be Loyal to the Worship and Service of the Church," and "Within the Gates of the Temple," and we have distributed large quantities of the best Devotional life literature we could secure, published by others.

We have endeavored to summon our people to join in united prayer efforts, like the Week of Prayer, Day of Prayer for Colleges, Women's Societies, Thanksgiving, Christmas, New Year's, and other occasions.

We have urged that Rally Days be made to contribute definitely to the

spiritual life of the church. It has been our aim to stimulate and increase the attendance at all regular Sunday and mid-week services of the church; to enlist all persons possible in active participation in worship and service; to encourage, and to train in private and public prayer; to promote religion in the home; to organize classes for and to interest individuals and groups in devotional reading—particularly the reading of the Bible, to develop and maintain an atmosphere of reverence, spiritual vision, and eager service in all activities of the church.

Respectfully submitted,
(Signed), E. D. GILBERT.

DEPARTMENT OF EVANGELISM

Rev. Roy C. Helfenstein, D. D., Secretary
Dover, Delaware

The Department of Evangelism has sought to assist the pastors and churches in attaining the larger viewpoint of Modern Evangelism and in adopting the best methods of approach to the problem. The Secretary of the Department has devoted a great deal of time without any financial remuneration whatsoever for his services in representing the denomination at numerous interdenominational gatherings in the interest of Evangelism, and in attending the monthly meetings of the Commission on Evangelism of the Federal Council of Churches, of which Commission he is a member.

In every way possible he has sought to keep in touch with the latest and best in thought and method on the subject of Evangelism, so as to be able to render service to the Evangelistic Committees in the churches and conferences and to the pastors.

Several pamphlets on Evangelism have been prepared of an informational and inspirational type and circulated freely in the interest of getting the pastors and churches to adopt systematic "year round" programs of Evangelism. The generous appreciation received from all parts of the Brotherhood are evidence that the same has been most favorably received. The Secretary of the Department has also arranged for the material in The Evangelism Issue of *The Herald of Gospel Liberty* each year. The Secretary also had a three-days Evangelistic meeting at Defiance College during the past year, the results of which were most gratifying.

During the past year he was a member of the Federal Council Team of seven men, from as many denominations, together with Dr. Charles S. Goodell, who visited several of the principal cities of the East and Middle West holding large union meetings of the pastors and church workers of the cities and surrounding communities in the interest of a progressive and rational campaign of Evangelism. The press comments spoke most highly of the importance of this type of work. Such a trip naturally was of real benefit to the denomination, as our representative had opportunity in numerous ways to present our position as a church and also to clarify the confusion in the minds of hundreds relative to the Christian Church and the Disciple Church.

Moreover, at these meetings, conferences were held among our pastors who were in attendance, and in this way the Secretary of Evangelism got in personal touch with many of the workers in the field.

The Secretary of Evangelism has sent out circular letters and questionnaires to all the pastors and Chairmen of Evangelism in the churches and

conferences throughout the denomination. The replies received show a most encouraging gain made during the past three years along the line of increased interest in a systematic "year round" program of Evangelism in the churches as opposed to spasmodic efforts. Moreover, the replies give evidence that many of our churches are beginning the practice of conducting Training Classes in Personal Evangelism.

The Secretary has tried in every way possible through articles contributed to *The Herald of Gospel Liberty*, circular letters, and personal letters to enquiring pastors and chairmen of Evangelistic Committees, to urge a program of evangelism that includes preparation for an observance of Decision Day in the Sunday-school; a survey of the community in which each church is located to ascertain what is the evangelistic responsibility of each church; a Personal Worker's Training Class to study the best methods of personal work; a Pre-Easter Evangelistic Campaign with preparation for a large ingathering on Easter Sunday. The emphasis has been consistently laid on the need of rational methods, the need of proper personal contacts being made in personal work, and the advantage of pastor and people conducting their own evangelistic campaigns, rather than securing the service of a professional evangelist.

As a result of the work of the department during the past three years, fifty percent more of the ministers have reported systematic Evangelistic programs being carried on in their churches as compared with the reports received three years ago. Our churches are having larger ingatherings of new members, and the outlook for the Evangelistic interests of the denomination is very encouraging.

Respectfully submitted,

(Signed) R. C. HELFENSTEIN.

DEPARTMENT OF RELIGIOUS EDUCATION

Mr. Hermon Eldredge, Secretary,

Erie, Pa.

It has been the goal of this department not only to promote Religious Education through the agencies of our church responsible in a special way for this work, but also to correlate the work in our churches, conferences and whole denomination toward a definite goal.

We now have in our church life a number of agencies or organizations promoting Religious Education, but these have had slight relation to each other's work, and as a rule little, if any, knowledge of what is being done by others, and especially no program or attempt at one for Religious Education promotion as a church unit.

The most apparent evidence of this is in churches which have both Sunday-schools and Christian Endeavor societies. All our churches should and could have both of these great organizations without conflict one with the other, and with mutual helpfulness, provided the good of the children and young people, and the advancement of the Kingdom are the objectives, rather than the promotion of an organization. Our young people need the Sunday-school for instruction and the Young People's Society for expression. There is no doubt but instruction, expression, worship, devotion, and other phases of Christian Education are found, or should be, in both organizations, but

the emphasis in the Sunday-school is teaching and in the Christian Endeavor devotion and expression. And just because we can not differentiate fully between some features of the work is all the more reason there should be conference and co-operation and a program.

But Sunday-schools and Christian Endeavorers do not have the final word in Christian Education, nor indeed even the most important word. The child's ideals and ideas are more often and more fully shaped in its home. Then we cannot ignore the Public School and its environment which takes far more of the time and thought of the child than does the church. And finally the College and its environment which is so potent in shaping the character and deciding the future usefulness of our children, must be taken into account.

And not only must these agencies (and others) be considered separately, but as a whole, as they minister to the real mental and spiritual growth of the child.

To this end this department has endeavored to secure a group in conferences and local churches which will assume responsibility of bringing helpfully into the life of its children the best influences of home, school, church, and college life, correlated to serve the child with a minimum of waste and a maximum of graded Christian nurture and expression.

A beginning has been made and nearly forty of our conferences and over 300 local churches have, at least, begun to study and to seek to solve the problem. The extent of the interest cultivated is shown by the desire for a Board of Christian Education which may consider the work as a whole, as well as in its parts, as we have been doing in a way which does not satisfy us and does not minister to the whole life of the child.

OFFICE WORK

For the promotion of this work and this ideal your Secretary has written hundreds of letters, mailed thousands of multigraph copies and leaflets to every section of our field. The work done has been but a beginning and has had to be confined to such time as could be taken from a life busy with many things. But we believe and know that the seed sown has borne fruit and will continue to do so in days to come.

The time and space allotted to this report can only mention without detail the elements and organizations which must be considered in the whole plan of Christian Education in the average child in the surroundings common to our people: The Home, the Public School, the Vacation Bible School, Week Day Religious Education, the Sunday-school, the Christian Endeavor Societies, Mission Study Classes, Recreational Life, and a hundred other organizations which seek to "help the dear children" and all of them (probably) very sincere in it all. A Parent-Teachers Organization in New York is authority for the statement that there have been catalogued one hundred and seventeen organizations seeking to minister to the child's welfare. In such a confusion of wealth we surely need to be brought face to face with the fact that if our homes, our churches, and our schools functioned aright there would be no place and no need for these hundred plus organizations.

FIELD WORK

The Secretary of this department has visited different sections of our church in the interest of this work or phases of it, and beside single addresses

before several conferences has conducted classes at Seaside Chautauqua, Winona Lake, Craigville, Defiance, and other briefer sessions. He has also been in touch with our colleges as well as our Christian Endeavor and Sunday-school leaders and Educational Board to get the mind of the church. He has also attended interdenominational gatherings on this question in New York, Cleveland, and Chicago, and it has been a fruitful theme of discussion in the International Lesson Committee of which he is a member.

TODAY

The merger in June of the International Sunday School Association (after over three quarters of a century of usefulness) with the Sunday School Council of Religious Education, shows the way toward the future unity of this great work which looks toward the church school with week day sessions as well as Sunday and a greater, broader outlook on the whole program of Christian Education. A recent meeting of the Religious Education Association gave the full time of its session, together with much preparatory work to the one theme of Week Day Religious Instruction.

LITERATURE

Aside from contributions to our denominational papers, the following modest leaflets have been issued:

"Religious Education, Why? What? How? Where?"

"A Plea for Mary Jane."

"The Need of the Hour."

A large amount of literature secured from our colleges and from general sources and conferences on Religious Education has been used. In all, over ten thousand pieces of literature bearing on this work have been distributed among our people and we can now see the result in the quickened interest and the readiness to adopt new plans to meet the situation.

The whole work, however, is too much and too important to be directed by one busy with many other things and only able to do a little of what he can see to be done and it is with a feeling of relief that we review the prospect of the work going forward with new leadership in a larger way.

Respectfully submitted,

(Signed) HERMON ELDREDGE.

DEPARTMENT OF LIFE-WORK RECRUITS

Rev. Willoe J. Hall, Secretary

Dayton, Ohio

The work of the Department of Life-work Recruits has been developed along two lines which seemed to need special attention. First, the definite enlisting, recording, and filing of the names of the young men and women of our church for this most important work of the Kingdom; and second, the creation of literature to be used in interesting young men and women to give their lives for the service of the church.

Along the first line your Secretary is able to report that a complete file of those enlisted in life service has been kept and literature and other important information has occasionally been sent out to these. We have enlisted throughout our whole church some 372 young men and women as Life-work Recruits. During the past year there have been in our own schools and

colleges 112 young people who are definitely preparing for the dedication of their whole time and life to Christian Service in one form or another. We also have had students in Yale, Harvard, Chicago, Union Theological, McCormick, Moody, Oberlin, Princeton, Boston, Bangor, Temple, and Gordon Training School, taking work and mostly postgraduate work. This is indeed, very encouraging. However, we need many more, and prospects look bright for a larger number in the coming year.

In the spring of 1921 a Life-work Recruit team visited all our schools and colleges, spending several days in conference with students and giving many addresses. Several were enlisted at this time. It is with a spirit of profound gratitude that I am able to report that all of our college presidents and the members of their entire faculties, are in hearty accord with this line of work, and gave our teams every assistance possible. Your Secretary desires to state that if there is any one anywhere that is skeptical about any of our institutions of learning, we wish that he or she would take the time to visit them and learn of the deep spiritual interest and Christian teaching of the men and women who are engaged in this work. For the most part they are making larger sacrifices than any other men in our denomination. The young men and women sent there to train for Christian service we find have their inclinations deepened rather than diminished.

The creation of literature has been another important item in the work of this department. The following leaflets have been published, two for the general work, two editions of "The Appeal of the Christian Ministry," by Dr. M. T. Morrill, "Choosing a Life Work," by Dean Enders, "A Word to Young Men," by Dr. A. M. Kerr, and "Why I Am Glad I Am a Minister," by seven Christian ministers. Besides this literature large amounts have been secured from various sources which have been used and sent out by the department.

The Secretary has given many addresses at different churches and conferences on the subject of Life Work and secured enlistments.

A special number of *The Herald of Gospel Liberty* was issued in the interests of this department in the spring of 1921.

He desires to acknowledge the help given by the different departments of the church to this special work and to Dr. Roy C. Helfenstein, who has been instrumental in helping many students in our colleges to come to a decision to give their lives in Christian service.

Respectfully submitted,

(Signed) WILLOE J. HALL.

DEPARTMENT OF STEWARDSHIP

Rev. J. O. Atkinson, D. D., Secretary

Elon College, N. C.

More than 25,000 pieces of the best literature available on stewardship were sent to our people and all pastors requesting it were furnished with such quantities as they desired. Many churches appointed Stewardship Secretaries and these Secretaries received and distributed literature in their local congregations. All our pastors have been urged from time to time to preach on the subject of Stewardship and many have done so.

As a result, the stewardship of time, of talent, of life, and of money

has been carried home to the hearts of our people as never before and the results are gratifying.

Our life recruits have been increased tenfold and the number of those entering the ministry is constantly being enlarged.

As a result of our stewardship campaign we have secured 372 Life-work Recruits and 3,620 tithers. This will indicate something of the sense of stewardship as it has been emphasized and carried home to the hearts of our people.

Respectfully,

(Signed) J. O. ATKINSON.

DEPARTMENT OF TITHING

Rev. E. A. Watkins, D. D., Secretary

Lima, Ohio

Your Secretary has been serving in this capacity two years, giving as much time to the promotion of Christian Stewardship of possession as the demands of a busy city parish would permit. A part of this time I have had the assistance of a stenographer two days out of each week.

Any report I might make will be more or less fragmentary and inadequate. Figures, statistics, and even words cannot represent the real meaning of the Department to our brotherhood at large. I have kept no record of letters written, aside from copies of the more important ones, neither have I kept any record of the literature sent out from this office. Therefore, I can only give general information, based upon data gathered from various sources.

The Department has had two objectives, viz., to conduct a campaign of education, by means of correspondence, circular letters, bulletins, literature, books, and articles written for our various church periodicals, and to secure as large a list of tithers as possible. Our first task, as I understand it, is to create sentiment and mold conviction, arouse interest, and educate our people, as to the fundamental importance and obligation of Christian Stewardship. This process necessarily is a slow one, like the reception of all truth especially if it has not generally been accepted as a basic truth in Christian life and service. For this reason the tangible results have not been as marked as the importance of the truth would seem to demand.

For two years we have kept a constant stream of literature going out among the churches from this office. Thousands of leaflets and booklets and other tithing matter, as well as a constant stream of correspondence with Benevolence Secretaries, Sunday-school Superintendents, and pastors have been sent out. But this is negligible compared to the much larger amount of literature that has been secured by the churches themselves from the Layman Company and other sources.

A number of very valuable articles have appeared in *The Herald of Gospel Liberty*, written by the brethren, at the suggestion of your Secretary. I have written some six or seven articles for publication, appearing at stated periods through the last two years. We have also sent out a mimeograph bulletin a number of times, containing newsy information of progress made not only in our own church, but calling attention to what the Christian world is thinking and doing along Stewardship lines.

I have visited some ten or twelve conferences and conventions and pre-

sented the subject of my Department in public address and round table discussions, as well as going out to the individual churches and assisting in Tithing campaigns.

Any statistical report I might make, as to the number of Tithing Stewards enrolled would be more or less misleading. I am convinced that we have hundreds of tithers of whom I have no record. Pastors are constantly informing me that they have secured a list of tithers in their churches, but fail to send me the list. I have reason to believe that we have many such. I have enrolled at this office 874 tithers. In addition to this, the Southern Convention reports 2750, making a total of 3620 enrolled Tithing Stewards in the Christian Church.

Aside from the above I believe there are certain surface indications of an undercurrent that means much to the future of our church. Of no little consequence has been the untiring efforts of some of our pastors and consecrated laymen. The live-wire pastors have preached series of sermons on the subject, aside from sounding the Stewardship note in every sermon, and have scattered literature, and done a great deal of personal work among the members of their congregations. One of the hopeful indications of an aroused interest is in the large number of inquiries that come to this office from pastors and secretaries, asking for information and literature and how best to proceed. The truth is gradually taking hold of Christian people, but it is a slow process. It will take a long persistent campaign of education to convince the great bulk of our church that money, property, and possessions are sacred, spiritual, and divine, a vital part of personality, an extension of personality, and an adequate expression of personality; that money and things are not sordid and sinful, but that our *attitude* to them may be, and that in the final analysis these things are but one aspect, one phase of our spiritual life, a blessing or a curse, determined by our *attitude* to the things we handle and touch. An ever increasing number of our people are awakening to the absolute hopelessness of the situation, in light of prevailing conditions, and the inadequacy of our method and means with which we have undertaken to solve the problem; that the call of the hour is for *an infinitely* larger expression of our interest in the redemption of the world.

The outstanding thing that has been accomplished, is not the small number of tithers pledged, but the *changing attitude* that is constantly taking place among both laity and ministers, toward the whole subject of Stewardship and trusteeship. This is being brought about by no single agency. The agitation from this office has played some part, I suppose. But one can scarcely turn in these days, without having to stand face to face with the tremendous truth that God is owner of all, and is Creator of all, and that, therefore, these things are not secular and sinful, but *spiritual*, and that man is a trustee, a Steward, having been made an administrator of so vast an estate.

The whole truth may be summed up as follows:—that any program planned simply to secure a large list of tithers will be inadequate, unless undergirded with a strong program of foundational Stewardship, in its largest aspects, making Stewardship of property a *necessary* and *logical* expression of that relationship. Stewardship must always stand as a fundamental principle, primary and basic, but Tithing must be an outgrowth, the flowering out

of that principle, secondary, but necessary and required, as the adequate expression of our whole philosophy of Christian life and service.

Respectfully submitted,

(Signed) E. A. WATKINS.

FINANCE

Among the early efforts of the Movement was that of undertaking to secure the one million dollar special fund in five-year subscriptions. It was emphasized first because of the serious need to increase the work of the several beneficiary departments by additional funds, also because of the simultaneous effort on the part of the various denominations, that had movements similar to our Forward Movement, to make the canvass. When April, 1920, was fixed as the time for such effort and as times were prosperous, we availed ourselves of the inspiration and helpfulness of the simultaneous Movement and spared no effort to make as complete a canvass as possible. We secured the services of Rev. W. J. Hall, who had just resigned as pastor at Franklin, N. H., for three months, and at our request the churches at Greenville, Ohio, and Danville, Illinois, released their pastors, Revs. F. H. Peters, D. D., and H. G. Rowe, respectively, and these brethren for three months helped conduct canvasses and did field work in a most important and successful way. The example of the churches named above was most commendable. Mr. Hall continued with the Movement as Field Secretary until March 1, 1922, two years of most strenuous and successful work. The canvasses were continued until the economic depression made it advisable to delay canvassing for special funds, then we turned all our attention to promotion of the regular departments in any way we might assist the general work and to the putting on of the full five points of the program in the churches and conferences. Because of the emphasis being placed on the point of the program—Benevolences—first, some thought the program was merely one of finance, but not so. No one point is more important than another and all five are vitally essential to the life and work of our church. We had hoped to continue the canvass last Spring, but economic conditions have not yet justified.

SPECIAL FORWARD MOVEMENT MILLION—JUNE 30, 1922

Total pledges, cash gifts, U. S. bonds	\$800,736.77
Total receipts on above assets	300,717.91
Total pledges due and remaining unpaid, June 30, 1922	129,159.95
Total pledges falling due after June 30, 1922	368,618.38
Total expenses—administration, promotion, and educational	55,761.55

The above expense amount includes both the overhead expense of the Movement from its beginning and the promotional and educational work done throughout the denomination in putting on the full program of the Movement; it also includes such profit and loss items, as bad checks, Canadian exchange, annuity interest, and office equipment now on hand and for which no inventory has been deducted.

In consideration of the fact that the Movement has been carried on during the World War and its subsequent reconstruction period when expenses in every line, printing, labor, travel, postage, supplies have been the highest in history, we rejoice that we have been able to keep the rate of expenses so low, it being much less than is considered a fair rate of expense for any ordinary going concern.

AUDITOR'S REPORT

September 9, 1922.

To Whom It May Concern:—

We, the undersigned, have completed a detailed audit of the books, records, accounts, and reports of the Forward Movement of the Christian Church as kept by Superintendent W. H. Denison, from June 1, 1918, to June 30, 1922, and found all funds properly accounted for and the balance on hand to be in Winter's National Bank.

We checked all expenses in detail; also all receipts and verified the additions of same. We also checked all disbursements and found vouchers for same, and reconciled the Bank Accounts which showed the amount on hand to the credit of the Expense Fund, June 30, 1922, to be \$2,000.10, which was on deposit in Winter's National Bank. All the receipts for the General Fund have been forwarded to treasurer, J. O. Winters, leaving nothing in the Bank at that time to the credit of this fund.

The books and records showed the total receipts to June 30, 1922 to be\$ 300,717.91
Total expenses to June 30, 1922\$ 55,761.55

This expense item included the expenses for administration, promotion, and education, bad checks, Canadian exchange, annuity interest, and office equipment for which no deduction has been made for the value on hand.

We consider this a remarkable showing and most heartily commend Superintendent Denison and his office force for their accuracy in handling such a vast amount of detail work.

(Signed) S. O. ALBAUGH,
A. F. CHASE,
Official Auditors of The
American Christian Convention.

*STATEMENT BY CONFERENCES OF SUBSCRIPTIONS, ON THE ONE
MILLION DOLLAR FIVE-YEAR-SUBSCRIPTIONS
NEW ENGLAND CONVENTION

CONFERENCES	QUOTAS	SUBSCRIPTIONS
Maine	\$ 12,000	\$ 9,122.50
Merrimack	17,000	24,407.41
Rhode Island and Mass.	42,000	46,706.75
Rockingham	23,000	18,688.50
York and Cumberland	10,000	4,206.00

The Merrimack and Rhode Island and Mass. Conferences exceeded their quotas.

The following local churches equaled or exceeded their quotas: *Merrimack Conference*—Franklin, Grafton Center, Hill, Laconia, Shrewsbury, South Danbury, Woodstock, Walpole; *Rhode Island and Massachusetts Conference*—Assonet, Bakerville, Brownells Corner, Fall River, New Bedford, North Dartmouth, North Westport, Pottersville, West Mansfield; *Rockingham Conference*—Amesbury, Center Tuftonboro, Lynn, Mirror Lake, Newton, York and Kittery.

METROPOLITAN CONVENTION

CONFERENCES	QUOTAS	SUBSCRIPTIONS
New York Central	\$ 15,000	\$ 6,371.00
New York Eastern	56,000	27,591.25

New York Western	10,000	6,719.62
Ontario	20,000	32,575.00
Tioga River	10,000	1,906.25
New Jersey	48,000	48,789.78
Rays Hill and Southern Pennsylvania	50,000	7,389.75
Southwestern West Virginia		9.00

The Ontario and New Jersey Conferences exceeded their quotas.

The following local churches equaled or exceeded their quotas: *New York Central Conference*—North Rush; *New York Eastern Conference*—Albany, Barkerville, Cranberry Creek, Danbury, Galway, Portlandville, South Valley; *New York Western Conference*—Morganville, Orangeport, Parma and Greece, West Shelby; *Ontario Conference*—Altoona, Baldwin, Church Hill, Drayton, Keswick, Little Britain, Newmarket, Oshawa, Ringwood, Toronto, King; *New Jersey*—Baleville, Church of Evangel, Vanderveer Park, Springfield Docks, Gulph Mills, Irvington, Lewisburg, Milford, Vienna, Tullytown; *Rays Hill and Southern Pennsylvania*—Rays Cove.

CENTRAL CONVENTION

CONFERENCES	QUOTAS	SUBSCRIPTIONS
Erie	\$ 26,000	\$ 14,716.95
Miami Ohio	180,000	163,973.56
Mt. Vernon	25,000	16,350.50
Northwestern Ohio	54,000	34,903.00
Ohio Central	35,000	15,498.00
Ohio Eastern	30,000	691.75
Sciota Valley	2,000	
Ohio	5,000	80.00
Southern Ohio	52,000	16,505.75
Kentucky Dist. No. 1		
Kentucky Dist. No. 2		
Kentucky Christian		
Central Indiana	18,000	1,351.00
Eastern Indiana	111,500	65,658.25
Eel River	76,000	32,991.77
Indiana Miami Reserve	38,000	2,253.50
Michigan	12,000	3,211.50
Northwestern Indiana	33,500	19,843.25
Western Michigan and Northern Indiana	3,000	1,422.25
Southern Indiana	11,000	9,694.00
Western Indiana	76,000	39,371.50
Illinois	12,000	8,197.75
Central Illinois	41,000	48,226.00
Northern Illinois	5,000	3,685.00
North Fork Illinois	2,500	
Richland Union	4,000	
Southern Wabash Illinois	54,000	26,060.32
Southern Illinois	10,500	1,612.00

The Central Illinois Conference exceeded its quota.

The following local churches equaled or exceeded their quotas: *Erie Conference*—Dewittville, Fairview; *Miami*—Cove Springs, Covington, Eaton, Genntown, Lower Stillwater, Pleasant Hill, Trotwater, Troy, West Milton; *Mt. Vernon*—Centerburg, Mt. Zion, Westville, Mt. Pleasant; *Northwestern Ohio*—Bethlehem, Buckland, Columbus Grove, Defiance, Lima, Ottawa River, Vaughnsville; *Ohio Central*—Bookwalter, Grassy Point, South Solon, South Vienna, Wilson Chapel; *Ohio Valley*—Middleport; *Southern Ohio*—Liberty Chapel; *Eastern Indiana*—Albany, Brock, Clear Creek, Dawn, Farmland, Granville, Hannas Creek, Harrisville, Macedon, Millville, Montpelier, North Star, Teegarden, Wabash, Winchester, Woodington; *Eel River*—Booneville, Collamer, Pleasant Hill, Six Mile, Warren, Waterford; *Western Indiana*—Darlington, Liberty, Linden, Merom, Prairieville; *Northwestern Indiana*—

Deer Creek, Hickory Grove, Kokomo, Ora; *Southern Indiana*—Cynthiana; *W. Michigan and N. Indiana*—Olive Chapel; *Central Illinois*—Atwood, Bethel, Danville, Garrett, Hope, Lake Fork, Milmine, Pleasant View, Prairie Hope, Royal, Tuscola, U. C. Chapel, Urbana, Mt. Zion; *Illinois*—Louisville, Poplar; *N. Illinois*—Washington Grove; *Southern Wabash*—Antioch, Claremont, Mt. Zion, Olney, Sumner, Oblong.

WESTERN CONVENTION

CONFERENCES	QUOTAS	SUBSCRIPTIONS
Western Illinois	\$ 9,000	\$ 5,415.50
Central Iowa	11,500	1,580.00
North Missouri	9,000	1,095.00
Osage-Eastern	17,000	
Osage-Western	7,000	331.00
Union Iowa	13,500	4,121.50
Eastern Kansas	4,000	815.00
N. Kansas and Nebraska	12,000	2,280.57
Northwestern Kansas	5,000	2,776.75
Southern Kansas	5,000	7,098.25
Western Washington		25.00
Wyoming	4,000	545.00
Des Moines } Now Western Iowa }	15,000	1,906.50
S. W. Iowa }	11,000	3,967.50

Southern Kansas Conference exceeded its quota.

The following local churches have equaled or exceeded their quotas:—*S. W. Iowa*—Madrid; *N. W. Kansas*—Oronogue; *S. Kansas*—Towanda.

*There may be errors in above lists due to irregularity and indefiniteness in filling out some pledges. However, they are approximately correct.

ONE MILLION DOLLARS—COLLEGES, CHURCHES, PARSONAGES

Our educational institutions are raising one million dollars for endowment and maintenance purposes as a part of the Forward Movement goal. New church buildings and parsonages are counted as a part of this million. They report cash and pledges as follows:

Defiance College	\$ 119,123.53
Palmer College	105,917.04
Union Christian College	83,211.78
Starkey Seminary	17,496.55
	<hr/>
	\$ 325,748.90
Church Buildings (approximate)	170,000.00
Parsonages (approximate)	70,000.00
	<hr/>
Total	\$ 565,748.90

ONE MILLION DOLLARS—REGULAR CHURCH CHANNELS

In the Forward Movement five million dollar goal, one million is set as the part to be raised through ordinary denominational channels. Amounts reported June 30, 1922.

*Home Missions	\$ 113,181.18
Local Conference Mission Work (estimated)	70,000.00
*Foreign Missions	173,685.52
Educational Department	14,616.50
Sunday-school Department	4,800.21
Christian Endeavor Department	521.88
American Christian Convention (Offerings)	18,267.55

American Christian Convention (annuity and bequest)	2,734.00
Federal Council of Churches	1,056.31
Christian Orphanage	4,750.88
Aged Ministers' Home	5,440.70
War Work	1,203.32
Christian Unity	468.25
French Churches	458.20
Famine Relief	35,298.29
Miscellaneous	510.92

Total\$ 446,993.71

*The Home and Foreign Mission items do not include gifts from the Southern Convention as they are reported in the next item.

TWO MILLION DOLLARS BY SOUTHERN CONVENTION

In the five million dollar Forward Movement goal the Southern Convention assumed two million and the following report is made by Dr. J. O. Atkinson (cash and pledges):

Regular Benevolences and local improvements	\$ 250,000.00
Special Mission Campaign	125,000.00
Men and Millions Campaign	533,052.20
Elon Standardization Fund	387,872.50

Total\$1,295,924.70

SUMMARY—CASH AND PLEDGES

Special Forward Movement	\$ 800,736.77
Colleges and Church Buildings	565,748.90
Regular Church Channels	446,993.71
Southern Convention	1,295,924.70

Total\$3,109,404.08

PROMOTIONAL

The full Forward Movement force has done everything in its power to promote the work of every department, board, and official of the denomination. We have given our best efforts to advance the whole work of the entire church. Throughout the term of our service we have attended conferences, quarterlies, institutes, conventions, district meetings, and group gatherings, spoken on every line of the work, presented denominational plans, rendered every assistance possible to the conferences and churches and co-operated in all the promotional work of the denomination. We have tried to inculcate a spirit of co-operation throughout the whole brotherhood.

ORGANIZATION

The group plan is the best known plan of Christian work. It is scriptural, businesslike, adaptable, practical; it has succeeded with other communions and has their highest approval; its principle is that of a Christian democracy; it defines responsibility, assigns to all definite tasks, trains workers, develops leadership, and helps to build up a church normally and permanently; it trains the whole congregation for better service and living and finds the leaders necessary for executive service. It is of the greatest assistance to the pastor and puts his plans in operation in a minimum of time and in a most

definite way and through clear-cut and definite channels. It develops the laity and multiplies the pastor's efficiency.

Thirty-nine conferences report a Forward Movement committee of five, one for each point of the Movement. Over three hundred churches have appointed a similar committee of five and they, too, are on file in our office. Large numbers of these churches have carried on the work down to the groups and those who have done so with any degree of earnestness are having results commensurate with the work done. We regard the essentials of the group system as vitally important to the permanency of the Forward Movement. We believe it to be the only salvation for scores of our churches. We believe it to be the best method for the permanent growth of all our churches. Its aim is every member praying, working, paying; and there should be no ceasing of effort until this simple but efficient plan is actively working in all our churches.

LITERATURE

We have issued large quantities of valuable literature from some of the best writers among us, and have secured great quantities of literature from outside sources. This has been sent out in all the letters from our office, and in quantities to all the Forward Movement Committees of conferences and churches, to all conference sessions and other gatherings of our people, to all the day schools and rallies. This literature has been eagerly sought, greatly appreciated, carried home, read and passed on to others. It has been the most extensive distribution of literature the denomination has ever had and our conclusion is that it has reached more homes and been read by more people than we would naturally expect. The personal interest of the group leaders, the definite responsibility of the committeemen, the careful explanation from the conductors of the rallies have all made this possible. The six hundred sets of the World Survey that we were able to send to our pastors, missionary workers, life recruits in college, and college libraries, have been greatly appreciated and will be continuously invaluable.

DAY SCHOOLS—FIELD RALLIES

One of the greatest permanent services the Movement has been able to render has been that of taking the work right down to the rank and file of our people. They have greatly appreciated this. So far as we are able to learn it is the first time that a denomination-wide effort has been made to go in person to practically all the churches and explain the plans and work of the church. Some 300 such schools and field day rallies have been held, spending a whole day and evening in the center church of a group of three or four churches, and where the churches were further apart, then in a single church. The people were urged to attend in numbers and many thousands of our people have received instruction, help, explanation, inspiration and have had their questions answered. This service has helped the pastor from every angle of his work. In many cases where he has not had the privilege of a visit from any of his representative denominational officials this co-operation and assistance in helping him meet his problems has been greatly appreciated. We have practically covered all the conferences in this way. An actual demonstration of the group plan has been given as well as messages of instruction and inspiration. The weakest and smallest conferences have had special attention if they were at all open or ready for going forward. We have been

able to have heart to heart talks with the fine young people of our church in these meetings and lay on them the claims of Christ and the world for their life Christian service. It is our conviction that one of the most necessary things for the development of our work is this close-up touch of our laity with the chosen workers through field work and smaller group gatherings in our remote districts as well as more thickly clustered churches. Thousands of our people want to meet their chosen representatives and learn the denominational aims. Our people are ready to go forward to larger and better things for Christ and our church. In this field work we have had two most valuable workers to assist continuously, Rev. Willoe J. Hall, for two years, and Rev. Simon Bennett for more than eighteen months. These brethren gave themselves without reserve to this most important work and their services have been greatly appreciated by our entire brotherhood. It has been a most difficult service but they gave their best to it.

COLLECTION OF SUBSCRIPTIONS

On account of the economic depression many have not been able to meet their payments on time but there is a fine spirit on the part of many of them and they promise payment as soon as possible. We regret that there are some who do not fully realize the moral obligation of paying a sacred pledge to the church. There will need be strong emphasis and united effort on the part of denominational and conference officers, our pastors and writers, in making the moral obligation of payment of pledges clear and unmistakable. It is not only a matter of the funds in this particular case but it is a serious matter for their own spiritual lives, and for the payment of future pledges made to the local churches, colleges, and other agencies. Christians need to pledge and pledge in faith, and they should be made to feel the sacredness of such obligations. As the five-year subscriptions fall due, further from the time when made, there are deaths and removals and our pastors and Forward Movement committees should keep us informed as to all such that there may be no more loss than is necessary. We are using definite follow-up methods but the work can be best done only as we have hearty and tactful co-operation. The churches should feel the responsibility of a 100% collection from their congregations. In this as in other points of the program the success or failure of the Movement depends upon every pastor and church. The success cannot be complete without you. Our Boards have planned their work with faith in the people who made Forward Movement pledges. If they should fail the Church and the great enterprises of the Kingdom it would be a sad day for our work. It would be a tragedy for our church to turn aside from our share of the Kingdom task now. It seems that we would forfeit our Lord's approval. Our people will not fail and there must be no slackening of pace, but rather increase it to help meet conditions that confront us. Whatever the sacrifice demanded we must and will pay our vows.

ACHIEVEMENTS WORTH WHILE

We do not believe that the church at large is fully aware of the far reaching results that have already attended the labors of the Forward Movement during the past few years.

Let it be noted that practically every Protestant denomination has created some form of co-ordinating promotive organization, giving to it a progressive

program and policy and depending upon it for increased success in the promotion of its denominational program. In all such conferences and gatherings our Movement, its representatives, its program and literature have had full recognition and we have made some contribution to the plans and work of all.

It is interesting to note that the Forward Movement plans and inspiration have been felt in both our foreign mission fields and it should make a still larger contribution to our foreign fields and to our Afro-Convention.

If there had been no Forward Movement or some similar enterprise to engage the attention and activity of the church during the past years, it is not amiss to ask what would have been the result to our missionary and educational agencies. During these past years when the cost of doing business has steadily been mounting it is significant that the receipts for our work have been increased. It is unpleasant to contemplate what would have been the situation with our Home and Foreign Mission Boards had they not had their income supplemented by \$55,000 each from the Forward Movement. What would it have meant to our colleges in the crisis times and to our young people preparing for life Christian service and needing assistance from our Educational Board, if that Board had not received \$44,000 from the Forward Movement; and to the Sunday-school, Christian Endeavor, and Publishing departments if they had not received \$11,000 each; to the Convention and its larger plans if \$33,000 had not supplemented its income; what would have been the effect upon the orphanage, *The Christian Sun*, plans for the new Bethlehem college, and other enterprises of our church?

Probably one of the greatest achievements for permanent life and activity is that for the first time we have a definite *church program* and that hundreds of our pastors and churches are working at the program. The very fact that they are working at a program portends larger things for our church. It has been one of our outstanding needs for years. There is a strength and inspiration in united effort that does not result when each pastor, church, conference, convention, board works independently. Out of this is coming a desire on every side for a better co-ordination of all plans, programs, and forces in order to meet more adequately the emergencies of the hour. This must be done if we are to be highly successful in our work. There is a bright promise of growing unity in our church life.

We want to express to all who have heartily co-operated to make this work a success, our thanks, for without your co-operation it could not have been possible to have achieved so well. Our pastors in the main when they have understood, have helped well and it is with satisfaction that we acknowledge the loyal and generous contribution made by the organized women of the church toward the progress of the Movement. From the beginning the national officers of the Woman's Boards have given of their best service.

It is with a degree of satisfaction that we note a larger interest on the part of large numbers of our laymen. The challenging task of our denominational ideals has stirred them to larger activity, both locally and denominationally. They are taking larger place in the local churches and should be given larger opportunity in the conferences. The spirit of the Forward Movement has inspired many individual churches to undertake local enterprises long delayed. They have talked about them, figured them, discussed them but had not undertaken them until the spirit of the Movement gripped them and it

took local expression. This has happened even where they have not undertaken the great program of the Movement, or even made the canvass. The resources of the men of our church in talent, executive, money, and as advocates have scarcely been touched. Their activity and efficiency in local affairs is increasing but their interest and strength have not yet been fully mobilized behind the general tasks of the denomination. They are ready for it under strong leadership. Many are feeling the pulsations of a new spirit in the world. The men of the church constitute a great hope.

Not least among the achievements is that of a splendid body of literature on all the points of the program of the Movement. Some of our best pens and most consecrated hearts have made permanent contributions in pamphlet and booklet form. They have been especially valuable to our young people who are looking forward to life service in the church they love. Its distribution by the hand of hundreds of our workers makes it of added value.

These evidences of the value of the Movement in connection with the results reported at this Convention by the several departments of the church, the new and larger vision of our churches, the continued enlistment of the finest sons and daughters of our homes, the growing sense of Christian Stewardship, the larger undertakings and increased salaries in the local churches, the marked deepening of the spiritual life, the new interest in Evangelism, should inspire us to a complete victory of the noble undertakings of the Movement.

The tendencies here outlined may all have individual exceptions, but the trend is right and we have reasons for gratitude to God and for renewed courage in the work.

"ALL ONE BODY, WE"

There is a growing loyalty to our church organization and this will increase as we have a sense of unity, and the time is approaching when we shall get enthusiastically behind the work of the church which represents the consensus of opinion of the brotherhood whether it represents our particular idea or not. The Spirit of a common enterprise is more and more being reflected in the consciousness of the church's membership. Many agencies that formerly acted individually, pastors, churches, conferences, district conventions, are now sensing a larger spirit of unity. Those who used to think in terms of their own congregation, or section, or interest alone are growing smaller in number. May it be still more so. The Christian Church has a message for the world and it seems to many of us as if the world is now needing that message as badly as when our organization came into existence. We must have the stimulus of unanimity, must study how to co-operate with denominational plans; the strength of the whole brotherhood should be behind a united and simultaneous program, "All One Body, We" would make us a splendid watch word.

The favor of God has rested upon our Forward Movement and we would summon all our pastors and people to renewed efforts to carry it to its full fruition, and then on to greater things. In the strength of his grace let us go forward expecting larger blessings from him as the impelling motive in our work must ever be the enthronement of Jesus Christ in the hearts of men.

Respectfully submitted,

WARREN H. DENISON, Superintendent.

BY THE TREASURER, SEPTEMBER 30, 1922

	Dr.	Cr.
Cash on hand, Second National Bank, Greenville, Ohio	\$ 1,681.48	
AMERICAN CHRISTIAN CONVENTION		
May 1, 1920. E. L. Goodwin	50.00	
Bonds		
5-\$1,000. Canadian EO55766&7 EO56710-11&12	5,000.00	
9-U. S. Savings Certificates	45.00	
Bills Receivable demand 4% notes	5,400.00	
Church Extension		
Carrie Southard annuity Home Miss. Dept.	100.00	
Revolving Fund		
Warren H. Denison, Superintendent	2,000.00	
Foreign Missions		
January 6, 1919. Carrie Southard	138.00	
May 19, 1919. Carrie Southard annuity	100.00	
Home Missions		
Carrie Southard	138.00	
May 1, 1920, E. L. Goodwin .....	.
Rhode Island and Mass. Conference	50.00	
Aged Ministers' Home	50.00	
Franklinton Christian College	100.00	
Education		
May 1, 1920. E. L. Goodwin	50.00	
August 9, 1920. Lucinda Wells	200.00	
Promotion Fund		
Received from Feb. 18, 1918 to July 1, 1919		\$ 8,226.87
Paid out from Feb. 20, 1918 to Sept. 30, 1922	57,880.22	
General Fund		
Receipts		\$305,031.83
Distribution		
Home Missions	60,000.00	
Foreign Missions	60,000.00	
Education	48,000.00	
American Christian Convention	36,000.00	
Sunday School	12,000.00	
Christian Endeavor	12,000.00	
Publications	12,000.00	
Carrie Southard	276.00	
Total	\$313,258.70	\$313,258.70
J. O. WINTERS, Treasurer.		

Greenville, Ohio.

Greenville, Ohio.

I, W. C. Culbertson have examined, reconciled bank account, and checked in detail every item of the records of J. O. Winters, Treasurer of The Forward Movement of Christian Church, dating from February 18, 1918 to and including September 30th, 1922, and find his records correct in every detail as shown by accompanying statement.

W. C. CULBERTSON, Auditor.

In witness whereof, the said W. C. Culbertson has hereunto set his hand this second of October 1922.

W. C. CULBERTSON.

Sworn to and subscribed this second day of October, 1922.

CENA MANN, Notary Public, Darke County, Ohio.

[SEAL]

REPORTS OF COMMISSIONS AND COMMITTEES

During the session of the Convention, the commissions acted as committees, and the recommendations came before the Convention as the report of a committee. They were adopted as they are herein given. In some cases as reports of committees, in others as amended reports of commissions.

Report of the Commission on Christian Unity

MEMBERS OF THE COMMISSION

Peters, Rev. F. H., 718 Nicholas St., Defiance,
Ohio, Chairman.
Fisher, Rev. C. H., 17 Jackson St., Cliftondale,
Mass.
Furnas, Rev. O. P., West Milton, Ohio.
Hoyt, Dr. Mary E., Laconia, N. H.
Patty, Mr. Clarence, Greenville, Ohio.
Pleasant, Mr. Gault, Merom, Ind.

Robinson, Mrs. T. G., 17 Barclay St., Albany,
N. Y.
Rowland, Rev. C. H., Franklin, Va.
Strickland, Rev. F. G., 117 Brighton Road,
Columbus, Ohio.
Wearly, Rev. Robert E., Trotwood, Ohio.
Winter, Rev. H. Vernon, Mound Valley,
Kansas.

The Christian Church has stood for union for more than a hundred years. Its platform of principles, always a protest against divisive creeds and human authority, is a statement of the essential oneness of the Church of Christ and of the simple, Scriptural basis on which complete unity may be realized.

The World Council on Faith and Order, the American Council on Organic Union, and other similar movements are evidence of a widespread desire for Christian union. In so far as they seek union on the New Testament basis, they should have our active interest and practical assistance.

The Federal Council of the Churches of Christ in America has done most commendable work by way of promoting interdenominational fellowship and co-operation in many phases of Christian service. Through its influence, denominational leaders are learning to know each other and to encourage their people to act together in matters pertaining to the common welfare. It has promoted the Community Church movement, which has tended to lessen the evils of division in many localities by encouraging people, without regard to denominational affiliation, to unite in worship and community service. But no movement which aims to preserve the denominations can be more than a temporary expedient. It is still true that "federation is a makeshift of the opportunist and a compromise with ecclesiastical arrogance." The union for which Jesus prayed was not one of kindred groups in which similar tastes and modes of life should be associated. It was for a unity from which all divisive elements, such as human authority, creeds, and party peculiarities should be excluded, and broad enough to make room for every child of God.

The Christian Church is irrevocably committed to union on this board, free program which recognizes the right of the individual to interpret the Scriptures for himself and to receive fellowship on the basis of his Christian character; and we heartily endorse any and all movements which decry division and aim to promote this glorious consummation.

On this platform, the Christian Church, assembled in its quadrennial session of The American Christian Convention, reaffirms the resolution adopted at its last session at Conneaut, Ohio, as follows:

That it hereby makes loving overtures to all true Christians everywhere, of whatever name or order, to unite by legal incorporation, placing all interests now owned and controlled by said Convention under the ownership and

control of the amalgamated organization. The basis of union shall exclude all man-made exactions and interpretations which have never been otherwise than arrogant and divisive. It shall derive its government, always to be democratic, from the people composing it. All of its official gatherings shall be representative of the people and such representation shall be voted by them. No test of faith shall be established other than the acceptance of Jesus Christ as the Savior and the Word of God as a standard for the conduct of life and the guide of the Church. No person or group of persons shall impose a dogma, form of worship, or practice of an ordinance upon any within its membership. The standing of all members shall be equal. They shall each be free to follow the Lord as his Spirit and Word directs them. Their standing in the Church shall be based upon their Christian conduct—not upon the theological opinions of themselves or others. The designation of this body of believers shall be Scriptural, instead of derived from some feature of ecclesiastical practice. It shall be a union founded in fellowship solely upon righteousness in character and practice.

Two present day opposite tendencies within some of the religious bodies challenge our attention, viz., the reassertion of conservative denominationalism, and the growing spirit of freedom and toleration. The first may be only temporary reaction on the part of denominational zealots who would preserve their respective sects and strictly orthodox interpretations at any cost, while the other is the deliberate action of men who, in their deep concern for the interests of Christ's Kingdom, care less and less for denominational distinctions.

Be It Resolved, That this Convention appoint a permanent Commission on Christian Unity whose duty it shall be

1. To arrange a program of study in Christian Unity for use in our Sunday-schools, Christian Endeavor societies, and other study groups, that our people may come to have intelligent information and conviction on this vital subject.

REV. F. H. PETERS, Chairman.

REPORT OF THE COMMITTEE ON CHRISTIAN UNITY

Report of the Committee on Christian Unity to The American Christian Convention, October, 1922, Burlington, N. C.

Resolved, first—That we reaffirm the resolution on Christian Union adopted at the last session of The American Christian Convention at Conneaut, Ohio, as follows:

"That it hereby makes loving overtures to all true Christians everywhere, of whatever name or order, to unite by legal incorporation, placing all interests now owned and controlled by said Convention under the ownership and control of the amalgamated organization. The basis of union shall exclude all man-made exactions and interpretations. It shall derive its government, always to be democratic, from the people composing it. All of its official gatherings shall be representative of the people, and such representation shall be voted by them. No test of faith shall be established other than the acceptance of Jesus Christ as Savior, and the Word of God as a standard for the conduct of life and the guide of the Church. No person or group of persons shall impose a dogma, form of worship, or practice of an ordinance upon any within its membership. The standing of all members shall be equal. They shall each be free to follow the Lord as his Spirit and Word direct them. Their standing in the Church shall be based on their Christian conduct—not upon the theological opinions of themselves or others. The designation of this body of believers shall be Scriptural, instead of derived from some feature of Ecclesiastical practice. It shall be a union founded in fellowship solely upon righteousness in character and practice."

Resolved, second—That this Convention appoint a Standing Commission on Christian Unity whose duty it shall be

1. To arrange a program of study in Christian Unity for use in our Sunday-schools, Christian Endeavor Societies, and other study groups, that our people may come to have intelligent information and conviction on this vital subject.

2. This Commission is hereby authorized to bring the pronouncement on union contained in this report to the attention of religious bodies known to be interested in the subject, and to use such means to bring about closer fellowship with any who are similar to us in faith and government as its good judgment may deem wise, to make and receive overtures looking toward the complete unity of the Church of Christ, and to act as a channel of expression on all matters of comity and co-operation during the interim of the Convention.

3. That the sum of one thousand dollars per year be contributed for the maintenance of the Federal Council of the Churches of Christ in America and its program.

F. H. PETERS,
O. P. FURNAS,
C. H. ROWLAND,
MRS. THOS. G. ROBINSON.
Committee.

REPORT OF THE STANDING COMMISSION ON CHRISTIAN UNITY TO THE AMERICAN CHRISTIAN CONVENTION, 1922

Your Commission on Christian Unity has regarded its duties as most important to our brotherhood and of strategic value to the progress of the whole Kingdom of Christ at this particular time.

Certain experiences in co-operative movements during the quadrennium have had a temporary re-actionary effect upon union movements in general, which has noticeably retarded their progress. It does not seem that any permanent hindrance can result, since so many worthy plans of Christianity are withheld from consummation by the divided state of the Church.

There is need in our own Church for a definition of our attitude on the various phases of Christian Union, since several and varying interpretations are known to exist among us. It will be wise for this Convention to clearly define its position for the guidance of the new Commission on Christian Unity for the coming quadrennium.

Early in the quadrennium a booklet was prepared for general distribution to conferences and churches on "The Christian Church and Unity." It was intended to be educational and was prepared especially for our own people. This edition is now exhausted. It would seem wise for another booklet, treating the subject from a slightly different angle, to be prepared and printed in quantity sufficient for circulation to every member of the church. Such a booklet should be always found on the literature tables at gatherings where our tract publications are displayed.

The Commission also prepared an overture addressed to all Christian bodies, setting forth the pronouncement of the last Convention, inviting their co-operation and an expression of their reaction to our proposals. Replies were received to this in a number to be disappointing. Those received were cordial acknowledgments, commending our effort, but noncommittal as to the position of the denomination replying. It is possible that had these overtures come from a larger body, greater significance would have been attached to them by the recipients.

Fraternal greetings by letter or personal representative have been sent to all general meetings of other denominations where dates and places of such meetings were known. In most instances, the communications were cordially acknowledged and in all cases fraternal delegates treated with Christian

courtesy and fraternity. There are few spoken sentiments against Christian Unity, but there is an apathy and non-action less to be desired. With not a few the subject is treated as dead, and the whole order of things goes on unchallenged.

Conferences have been held with representatives from the Disciples of Christ, the result of which has been an attempt to untangle some of the confusing points of our history and to increase the comity and geniality of attitude of each body toward the other. Less formal conferences have been held with the Christian Union people without definite terminations.

Our Church has been recognized and had part in all the great co-operative movements, such as the Federal Council of the Churches of Christ in America, the American Council on Organic Union and a corresponding relationship in the World Conference on Faith and Order.

It is obvious that with the liberty of our position, we can exert an influence perhaps ever larger than our numerical strength would indicate in these interdenominational movements. Is it not our obligation to infuse all of these as far as possible with the ideals of Christian liberty in fellowship and service, detaching ourselves from them only when such restrictions are imposed as make it necessary for us to withdraw?

The Convention should place a heavier emphasis upon our financial support of movements of this sort to the full extent of our share as a denomination. Our offerings from churches to the Federal Council have been shamefully small, so that the Convention Treasury has had to supply the difference. The Convention should authorize the payment of \$1,000.00 as our part toward the support of the Federal Council.

Your Commission is conscious of the omission of many efforts in the full development of our field. Had it been a more favorable atmosphere, the Commission would have had larger possibilities. No larger opportunity, or more important task, confronts the Christian Church than the things which are related to the work of this Commission.

F. G. COFFIN, *Chairman.*

Report of the Commission on Social Service

MEMBERS OF THE COMMISSION

Harper, President W. A., Elon College, N. C.,
Chairman.
Chase, Mr. Fenner, Fall River, Mass.
Fockler, Rev. C. E., Keswick, Ont.
Hainer, Rev. H. M., 213 Tremont St., New
Bedford, Mass.
Harrell, Rev. Stanley, Durham, N. C.

Johnston, Mr. Chas. D., Elon College, N. C.
May, Mr. Obed, Y. M. C. A., Columbus, Ohio.
McDaniel, Rev. C. A., Finesville, N. J.
Summerbell, Rev. C., Conneaut, Ohio.
Youmans, Rev. A. C., Greenville, Ohio.
Zartmann, Rev. P. E., 152 Edgar Ave., Day-
ton, Ohio.

The institutional church failed of the high hopes entertained for it a generation ago because it was made ostensibly a method of adding to the membership and prestige of the church. The church must understand that the law of unselfish service, of sacrifice in service, which she teaches her members applies to her as an organized body. The church is not an end, but a means. There is nothing sacred in the forms of organization of the church. Any form of organization able to express the method of Christ in service and ministry is commendable. It were time that we stopped lauding principles

and methods and dispassionately rated organized bodies of Christians by their fruits. "By their fruits ye shall know them," declared the keenest observer of spiritual issues our planet has seen.

Whether social service, the shibboleth of the modern church, is to go the way of the institutional organizations of the former generation is problematic. It is devoutly to be hoped and prayed that a larger door is to open for it. This larger door will inevitably close upon it, however, if it regards social service as a magnet for drawing recruits to the church rather than as a ministry of life for the community. Increase will come to the church through social service, provided the church forgets all about such increase in planning and executing her program of social service. The way to get growth is to forget it in the consuming passion for service.

What is social service? In the forty-two replies to our one hundred questionnaires sent out, about one-half indicated by their answers or by direct statement that they did not know. It is an all too prevalent notion that an annual or quarterly church social is social service. Now such sociable service is commendable, but let it be understood that social service is something different in its aim and scope from this. Others identify social service with the activity of the congregational leaders to keep the organization moving. A third group would limit its ministry to the weak and the down and out, forgetting it has a duty too to the strong and vigorous and mighty. Still others have an idea that service and services are the same. In the thought of such persons the adjective divine should qualify the idea and not social. In the midst of such diversity of misconception manifestly there can be no consensus of conviction as to a program of social service, commensurate with its possibilities for applying practically the principles of Christian Brotherhood in the social order. Social service, let us agree, is nothing more nor less than a program to do all of the things that Christ evidently desires to have done for the welfare of a needy human society.

Social service therefore rests solidly upon the two foundation revelations as to the Kingdom of God—That God is our Father and that all we are brothers. Children of a common Father should love each other and share with each other every good. No Christian has a right to patent any experience or higher conception of the spiritual life. He is duty bound to reveal the formula that has satisfied his soul hunger for a more helpful understanding of God and of his ways of dealing with his offspring. Out of this primal impulse springs every propulsion towards social service. The aim is to bring our brothers into more vital relationship to God. As we share with our brothers the good we have discovered or possess, so God they will learn from us and our method of approach is ready, anxious, yearning to impart to all his children the marvelous blessings of his limitless resources of good. They must not see us in our ministration nor the church we represent, but our Lord. Social service administered in any other than the spirit of self-forgetting devotion for the good of brotherman is bound to react unfavorably for the Kingdom of God. True social service will promote the life of the individual Christian engaging in it, will enlarge the church of which he is a member, will magnify the Kingdom of God, just because it did not have these objectives as its moving principle. Growth is ever the by-product of social service, never its primary aim. Jesus came to be a

minister. He came to bring men the more abundant life. Social service is the most promising method yet discovered of enabling his followers to emulate his example. Jesus is the most socially-minded servant of the life of man we know anything about. As he went about his Father's business, so should we. As he did good, so should we. As he ministered to the whole life of the whole man, so should we.

When we thus define social service and understand it as effort on the part of the followers of Jesus to bring to the whole life of the whole man the more abundant life, we begin to comprehend the inclusiveness of its aim. Having thus defined it, we begin to sense, too, the impossibility of reducing it to a system or even to a definite program suited to every local situation. Social service is a spirit. It has manifold expressions, all of them springing from the same motive of good will and ministry to the life of brotherman. All we can do here is to particularize some of the ingredients that should enter into the whole life of the whole man and trust the Holy Spirit to lead us in applying them to our own community. For the local Church we may say that a becoming program of social service will include some or all the following ministries: recreation, relief, law enforcement, industrial betterment, and co-operation. Broadly speaking evangelism, missions, and religious education are phases, too, of social service. But as these are well recognized and fruitfully functioning agencies in most churches, we omit them from further consideration in our list of social service activities. We wish merely to add that there should be co-ordination of all these lines of work, that there be no lost motion in the organized machinery of the Kingdom through needless duplication of effort.

I. RECREATION

We need frankly to recognize that whatever aids the body and mind the better to function is service to God. Recreation is not a fad; it is a functional necessity. The church needs not merely to permit it, but to foster and promote it. Every congregation planning a new house of worship needs to face its obligation here. The educational work requires a departmental building. The recreational objectives will suggest suitable provision for indoor games, motion pictures, the radiophone, club rooms, and a gymnasium. There will also be athletic grounds. If some other agency of the community is worthily providing these facilities, the church may well co-operate. Her duty is to guarantee a wholesome recreational and amusement life for the people. We need frankly to confess our shortcomings as a church in not sensing the absolute necessity for recreation in our social order. If we do not provide the right kind either independently or co-operatively, some other agency will. We rejoice that all over our field, churches with the proper view of this matter are springing up.

II. RELIEF

The church has always recognized its duty to visit the widows and the fatherless in their affliction and to more than visit. The church owes a ministry of love and reclamation to prisoners and to delinquents of every character as well as to deficient and defectives. One of our churches has for years provided a real Thanksgiving Dinner for the prisoners of its county. One of our Christian Endeavor societies regularly holds Sunday service in a State's penitentiary. We owe it to bring release to prisoners, not a release

from their bonds only, but also from their burden of sin, so that they may be restored to the society of their brothers, renewed in spirit and right-motivated for fellowship in God's household. Let every church of our connectional relationship feel a special concern for its brothers in bonds.

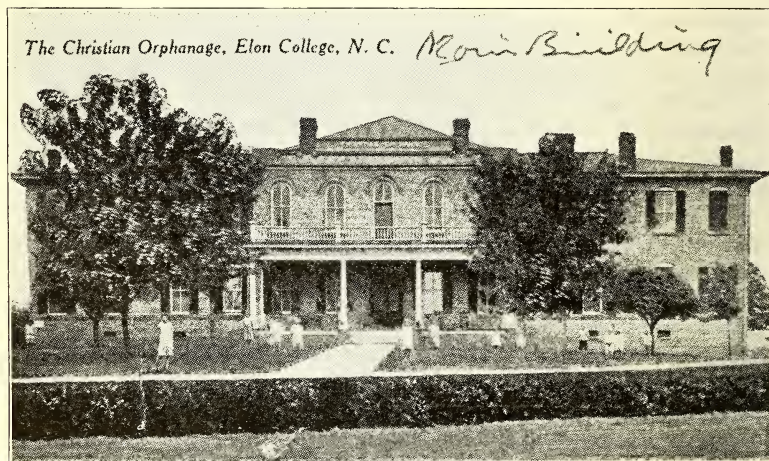
We must turn aside here to give a few pertinent facts relative to our two orphanages.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

CHAS. D. JOHNSTON, Superintendent

The first suggestion to establish the Christian Orphanage was made at the Southern Christian Convention at Elon College in 1892. At that time

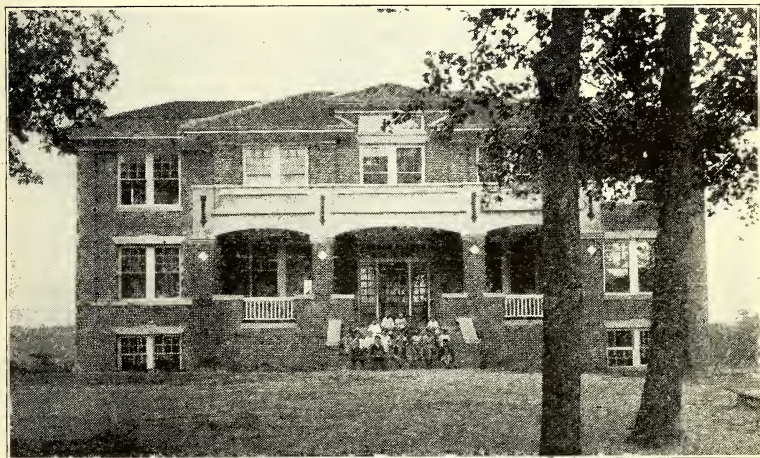


Mrs. J. L. Foster reported she had received from Mrs. J. P. Barrett, former secretary of Children's Missions, sixty-five cents, and had collected herself \$4.50, making \$5.15. which was cash in sight; but the idea was planted in the heart of the Convention. The cry of the fatherless and helpless had touched a tender spot. From 1892 to 1896 the funds for building an Orphanage grew to \$66.96. At that time Rev. J. L. Foster was elected to succeed M. J. Mood, resigned, as treasurer, and by his efforts through the children's corner in *The Christian Sun*, known as "Uncle Jim" the cry of the orphan child grew more appealing and our people became more interested and responded more liberally, and the funds continued to grow till at the Convention at Berea (Nansemond), Driver, Virginia, in 1904, the report showed \$4,500.00 to the credit of the fund. Dr. W. S. Long, J. L. Foster, and W. J. Lee were chosen at this Convention to go forward with the work.

At the Convention at Burlington, North Carolina, in 1906, the committee reported that a charter had been secured, 112 $\frac{1}{4}$ acres of land had been purchased at a cost of \$2,210.14 and Elon College had been selected as the location. At Greensboro, in 1908, the report showed that the work had gone forward, the Orphanage building had been erected and the doors opened January 1, 1907, and the net value of the property was \$14,622.09. Rev. J. L. Foster was chosen the first superintendent and the cry of the helpless was

being answered and the voices of the little children made happy in their bereavement brought life and joy to the hearts of those who had sacrificed for them. The work prospered, the helpless were given a home, and the building was filled to the limit of its capacity and still the cry came.

At the Southern Christian Convention held at Raleigh, North Carolina, 1920, W. K. Holt, chairman of the Board of Trustees, reported receipts for



CHRISTIAN ORPHANAGE BUILDING

the biennium \$44,675.30 and also the purchase of sixty-two acres of land at a cost of \$6,250.00 with the building equipped with water, lights, and heat, the farm greatly improved and the institution taking care of sixty children. In this report a new building for small children was suggested.

Since that time a new building has been erected for small children at a cost of \$32,000.00 and equipped with lights, heat, and water, and a new barn built on modern plans, has also been erected.

The idea with \$5.15 in 1892 has grown into an institution with real assets worth \$100,000.00 in twenty-eight years, and the church has showed her faith by her works in a home for the homeless.

Since the institution was established one hundred and eighty-six children have enjoyed its hospitality and received its care and training. One hundred and one have gone out as trained nurses, teachers, stenographers, mechanics and in other vocations of life to fill their places of service that the world may be made better. Eighty-five still remain in our care. The church will never be able to answer every call and give a home to all who apply; but through its efforts to feed the hungry, to clothe the ragged, to give a home to the homeless it will show the world what it is willing to do, and is trying to do. The Christian Orphanage, Elon College, N. C., affords an opportunity to every member of the church to help care for the fatherless in their distress and to supply them every need.

CARVERSVILLE CHRISTIAN ORPHANAGE

Carversville, Pa.

The Carversville Christian Orphanage, Carversville, Penna., was incorporated on June 14, 1922. It is located in the beautiful hill section of the State of Pennsylvania, in the historic Delaware River Valley, sixty-five miles from New York City and twenty-five miles from Philadelphia. It is thus within reach of ten million people, but far enough removed from the large cities to make it a very desirable location for a children's home.

The plant consists of five buildings. There is one large dormitory with fifty rooms. There is also a good school building with nine rooms for classes and an auditorium. There are also a six room cottage, a large barn, and a group of garages. The entire plant is equipped with running water, electric lights from the Home's plant, and other conveniences. The ten acre lawn, the gardens, and the play grounds are all in first-class condition and ready for occupancy at any time.

The officers are: Rev. L. F. Johnson, D. D., President; Frank R. Beach, Secretary; Nicholas Webber, Treasurer.

We quote in full the act incorporating this orphanage as follows:

AN ACT: To incorporate Carversville Christian Orphanage, located at Carversville, Buck County, State of Pennsylvania.

Object: To give physical support and religious education to orphans and other worthy children who may be admitted by a board of managers duly elected by a board of trustees as hereinafter provided.

Authorized by the New Jersey Christian Conference:

The New Jersey Christian Conference, a corporation operating in the States of New York, New Jersey, and Pennsylvania, in an executive session held at Gulph Mills, Pennsylvania, October 14th, 1921, authorized the establishment of a Christian Orphanage to be located at Carversville, Pa., on the site now known as the Hillside School Property. The following named members of said corporation were nominated and elected as a Board of Trustees to control and manage the institution. Rev. William H. Hainer, D. D.,

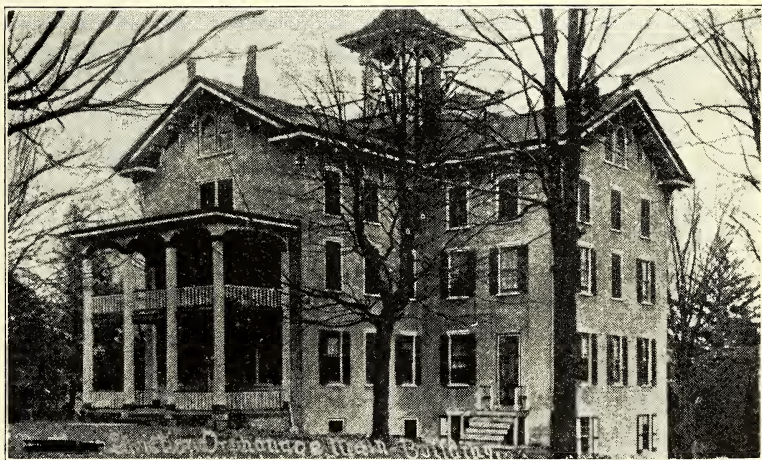


Irvington, N. J.; Fred Ives, Moscow, Pa.; Frank R. Beach, Irvington, N. J.; Lindsay F. Johnson, Brooklyn, N. Y.; James Heagen, Carversville, Pa.; Rev.; E. C. Hall, Vienna, N. J.; Frank V. Reinheart, Conshohocken, Pa.; M. F.

Sherman, Flemington, N. J.; Nicholas Webber, Irvington, N. J.; William R. Sailor, Milford, N. J. The above named members were elected to serve till the second Wednesday in July, 1922. The Board is authorized to meet on said date and elect their successors as provided in the by-laws, provided always that three members shall be elected from the State of Pennsylvania, and further that of the whole number elected more than one-half of the number shall be laymen. It is further authorized that the meeting of the board of trustees shall be held each year on the second Wednesday in July. The whole number of trustees not to exceed fifteen persons each of whom must be nominated by one or more of the Christian Conferences in orphanage territory.

Said Carversville Christian Orphanage shall be established and run as a benevolent institution, according to the laws of the State of Pennsylvania applying to institutions in its class. It is supported by the freewill offerings of its friends. The initial cost of establishment is fixed at fifteen thousand dollars (\$15,000.00). The annual income for upkeep and care of wards should be from ten thousand to twenty-five thousand dollars.

Officers: The following officers have been duly elected:—Lindsan Franklin Johnson, D. D., President, 270 East 32d St., Brooklyn, N. Y.; Frank R. Beach, Secretary, 1180 Springfield Ave., Irvington, N. J.; Nicholas Webber, Treasurer, 84 Styvesant Ave., Irvington, N. J.



We rejoice in the achievements as also in the larger promise for the future of these two splendid social service institutions of our church. They represent the heart-impulse of the Brotherhood in its sympathy with the helpless orphan.

The Christian Church has no hospitals. We ought certainly to found hospitals in such states as Virginia, North Carolina, Ohio, Indiana, and Illinois. It is sweet to feel in the moment of physical pain, suffering, and danger, that the church of the living God has provided a haven of service and relief.

Our people responded most liberally for the relief of European and Asiatic suffering during the last few years. We rejoice in this. It has deepened our sense of Christian Brotherhood and ripened our spirituality. The plan inaugurated by Dr. Roy C. Helfenstein of fasting one meal a week for six months and giving the proceeds to relief work greatly blessed that church as well as yielded several thousand dollars for suffering humanity. It has

been adopted in other denominations than our own and is known as the Dover Plan. Dr. Helfenstein thinks two months a more appropriate time for the fasting covenant to include. Six months, he regards as too long a period for the average church.

The care of our aged ministers in the noble Home for Aged Ministers, Lakemont, N. Y., is remanded to the Commission on Ministerial Relief. The ministry due the Indian, the Negro, and all alien peoples in our own midst is remanded to the Commission on Home Missions.

III. INDUSTRY

The strained relations between employer and employed in our present-day industrial order call for prayer and sympathetic approach from the church. Shop meetings for employees are good, but not good enough. Open forums have their value, but are not a solution. The church has a duty to both labor and capital, a duty to fuse them into the Brotherhood of Industry. A living wage, the right of collective bargaining, protection of the workers from accident and occupational diseases, the proper regulation of working hours for all, especially women and children, a fair and equitable division of the product of industry, these are inalienable rights of the industrial toilers of the world. The world is for men and women and little children, not men and women and little children for the world. The same principle applies to industry. The rights of property can never transcend the rights of persons. Many Christian employers know this and practice it in their business. The teaching and preaching of this Christian doctrine of industry in love and sympathy ought not to alienate capitalists from the church, but even if it should, the church's duty is plain. Even if there should be an epidemic throughout the land of the Pittsburg variety, the church of Jesus having seen her duty, God helping her, can do no other than speak His message of humanity and brotherhood for the industrial order. The same message will be spoken for the problems of tenantry and all other servant classes.

IV. LAW ENFORCEMENT

Church and State are separate in America, but they should co-operate. In the field of morals they need especially to supplement each other. The social atmosphere should be Christianized. Law must help the prophet's message of uplift in restraining anti-social elements from poisoning the moral life of the community. We have won our Prohibition Amendment. It must be enforced. The White Slave Law is stringent enough, but no law is self-active. To place a good law of the social betterment type on the statute books is no excuse for folding our hands. These laws must be enforced. Honest officials must be elected and supported in their efforts at honest enforcement. Unfaithful officers must be ousted. Vigilance, eternal and impartial and courageous, such is the price we must pay for good government. It is not enough to vote in the primary and in the general election. Citizenship for the Christian is a constant duty. Nor must our ministry content itself with an occasional sensational exposure from the pulpit. At times this is the only thing advisable, but for the most part sympathetic watchfulness of public officials and the Nathan attitude toward the Davis of high place will yield better fruit. The church has a challenging opportunity for social service in seeing that righteous laws are enforced.

V. CO-OPERATION

The world is wise in co-operating for common ends. Sectarianism has made the forces of the Kingdom relatively weak as a social and community influence. The growing evidences of co-operation gladden our hearts. We of the Christian Church have heralded the duty of Christian Union since the days of our incipency. We pray that co-operation may teach us the full lesson of a united Church of Christ.

Our local congregations should co-operate with other bodies of Christ's followers in doing in common what are essentially common tasks. If there is a local Church Federation we should be quick to join it and we should support it liberally. We should move to get such a federation if there is none. Our attitude toward all religious, social, fraternal, educational, recreational, and other community betterment organizations of the local character should be heartily sympathetic and genuinely co-operative. For community purposes the Christian Church of Burlington is more closely related to the churches of other denominations in Burlington than to the Christian Church of Raleigh or Greensboro. A frank and full recognition of this "tie that binds" is the only hope of making the forces of the Kingdom locally effective in social righteousness.

The local church of course will recognize its duty of co-operation in the denominational objectives and will faithfully endeavor to adapt them to local needs. Interdenominational co-operation of the general character will be carried out through our general church boards. It is important to keep this distinction in mind.

The Commission does not feel that it can refrain from commending the Federal Council of Churches of Christ in America. This organization is so akin to the genius of our own church that we rejoice and give thanks that God has given it to us as the promising channel of larger service for him. We should co-operate with it whole heartedly.

DENOMINATIONAL SOCIAL SERVICE CENTERS

We rejoice in the fine work of Americanization being done in the South Christian Church, Haverhill, Mass., under the leadership of Miss Frieda Kirkendall. We need other work of this character, the fostering agency being preferably a conference or group of conferences. We regret to have parted with our Boston work. There was a splendid opportunity for genuine social service. A similar situation challenged us in Norfolk, Va., with reference to the Memorial Temple. It was best, no doubt, for the membership of this monumental church, erected as signalizing the union of the Northern and Southern branches of our Church, to join with the Christian Temple organization. But this church should yet be made a community center for the changing population there. The other regional conventions of the A. C. C. should each seek out at least one such project and devote its energies toward developing it. We should not be content to do all our missionary work by the long distance route. Right at home the Holy Grail of opportunity calls with insistent cry, and sad to say our ears are deaf or our hearts untouched. We need the heartening stimulus of such denominational co-operative social service projects.

SURVEY NEEDED

Every local church should know its community. This knowledge can be had by only one sure method, the method of the survey. In co-operation, if possible, with other churches let it be made, but at any rate "know your community," is our unqualified advice to our every local unit. And then we further advise—"Adopt a program of social service adequate for your needs." We cannot prescribe a program for any particular church, because we do not know the facts. We wrote to one hundred of our leading congregations. We received forty-two replies. We realize now as never before our inability to formulate a denomination-wide program of social service. The enunciation of general principles is the scope of our prerogative. This we have done. We must leave the rest to the local church, following a survey of its field.

We would urge that this survey be simple and cast to fit the local needs. Too many times complicated questionnaires discourage rather than promote social co-operation and effort. Here are some of the elements for a simple survey: pupulation by ages; church membership; Sunday-school membership; membership of various lodges; leisure time by ages; recreational facilities in the community; amusements provided; supervision of recreation and amusements; law enforcement; roads; schools; sanitation; housing; health conditions; industrial conditions; aged; orphans; public library; meeting places for young in the community; the church's relation to all this. With these facts before her, let the church work out a program of service for the community. Then let her work the program.

GRADED SOCIAL SERVICE

We would call special attention to the need of training the children in social service. Expression suited to the maturity of the individual should accompany every religious impression. Graded social service is a primary need in our work of religious education. A very helpful guide for such work is Huchins' Graded Social Service in the Sunday-school, University of Chicago Press, Chicago, Ill., price \$1.10. In the absence of a course in training in some one of our colleges or other recognized social service training school we would urge our Sunday-school workers to make liberal use of this book. We would also urge them to subscribe for The Church School, 150 Fifth Ave., New York City, price \$1.25 the year per single copy, or \$1.00 in clubs of six or more, the best Sunday-school journal on the market today and enriched with helpful social service plans from time to time.

OUR COLLEGES AND SOCIAL SERVICE

Our colleges are the fate of our every enterprise. What you would put into your local churches you must first teach in your denominational colleges. We made a study of the provision made for social service training in our colleges. We found that they have sensed the spirit of the new day. In their departments of the Bible, of Religious Education, and of Political and Social Science, our colleges are offering splendid content courses in social service. The encouraging feature for the future is that courses in these departments are being elected in increasing numbers by our young people. Provision is also being made for laboratory work to accompany class work in these courses. Our colleges are functioning for us. We must now see to it that our young people attend our colleges.

OTHER DENOMINATIONAL PROGRAMS

We selected a dozen denominations of about the numerical strength of our own. We inquired as to their social service programs. We find the same inadequate provision for effective service in their cases as in our own. With us they have endorsed the Social Creed of the Churches as pronounced by the Federal Council of Churches of Christ in America in its 1912 session, but in the absence of any secretariate to make it effective the declaration ended in a mere matter of good will.

SECRETARY NEEDED IN OUR CHURCH

With your Commission the churches we consulted feel the need of an official to teach the church her duty in the hopeful realm of social service. It is our deliberate judgment that the Christian Church shall accomplish no more in social service than we have so far achieved until we do provide a secretary set apart for this particular work. Such a secretary would stir the church to her sense of duty and privilege through messages, through the printed page, through aiding in the discovery of centers of opportunity for such service on the part of conferences and groups of conferences, through the erection of standards to be locally adapted by our churches. We need such a secretary. We think we are warranted in saying we must have such a secretary.

RECOMMENDATIONS

1. The employment of a Secretary of Social Service, his work to be directed by the Executive Board of the A. C. C., and salary to be paid from sources to be designated by that Board.
2. That the A. C. C. elect an official representative for our church to serve on "The Commission on the Church and Social Service" of the Federal Council and that such representative's traveling expenses be paid by the A. C. C. when on business of the said Commission and agreed upon in advance.
3. That our Sunday-school literature give larger emphasis in its lesson treatment to social duties and that social service textbooks be used as far as possible in the young people's and adult departments for regular class work.
4. That the Home Mission Board is hereby authorized to employ a full time Secretary of Stewardship and Service to have charge of stewardship, promotion, social service, and such other matters as the Home Mission Board may from time to time decide, but that these items be cared for by the Superintendent of the Forward Movement who shall function under the direction of the Executive Board of the Convention touching these matters until January 1, 1925, when the Forward Movement shall be officially terminated, its various lines of work having been previously absorbed by the regular boards and committees of the Convention as shall be directed by the Executive Board of The American Christian Convention.
5. That we reiterate our adherence to the following:

SOCIAL CREED OF THE CHURCHES

The Federal Council of Churches of Christ in America stands—

For equal rights and complete justice for all men in all stations of life.
For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development for every child, especially by the provision of proper education and recreation.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the abatement and prevention of poverty.

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the conservation of health.

For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

For the right of all men to the opportunity of self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

For suitable provision for the old age of the workers, and for those incapacitated by injury.

For the right of employees and employers alike to organize and for adequate means of conciliation and arbitration in industrial disputes.

For a release from employment one day in seven.

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For a new emphasis on the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

W. A. HARPER, Chairman.

Report of the Commission on Public Morals

MEMBERS OF THE COMMISSION

Morrill, Rev. Alva H., Newton, N. H., Chairman.

Conibear, Rev. G. A., Lakemont, N. Y.

Fonville, Mr. D. R., Burlington, N. C.

Hall, Rev. E. C., Newmarket, Ont.

Helfenstein, Rev. D. M., Keokuk, Iowa.

Lusk, Rev. D. R., Farmland, Ind.

Morrow, Rev. G. W., 635 Atkinson Ave., Detroit, Mich.

Samuel, Rev. W. D., Wingate, Ind.

Shepherd, Rev. G. W., Atwood, Ill.

Whitaker, Rev. O. B., Weaubleau, Mo.

Wicker, Rev. W. C., Elon College, N. C.

Brethren of The American Christian Convention:—

Your Commission on Public Morals submits its report as follows:

We have attempted to cover only a few of the most important and vital subjects that have great moral influence upon the lives of our people.

We have endeavored to present these subjects clearly and concisely, offering such suggestions as appear to us to be helpful in enforcing right principles, and in opposition to that which is wrong. It has been our purpose to watch reports concerning the subjects considered, that we might be well informed as to the trend of events, and keep in close touch with the movements for improvement, that we might commend them, or if there were a retreat, to call the more earnestly upon our people to renewed efforts for advance.

1. We first call attention to the

LIQUOR TRAFFIC

the overthrow of which we still believe is of urgent necessity.

Though the Eighteenth Amendment to the United States Constitution has been in force since January 16, 1920, and only Rhode Island and Connecticut failed to ratify it, and while most of the States have passed laws in harmony with the Volstead law, so called, for its enforcement, we do well to remember that the Constitution and laws do not enforce themselves. Nearly every day we find in the daily papers reports of arrests for illegal sales, from which we learn that many citizens, or aliens, are systematically and persistently violating our laws, either that they may gratify a depraved appetite or may enrich their purses. We are also assured that there are many organizations, local, sectional, and even national, which are strenuously endeavoring to create sentiment in opposition to prohibition and fostering attempts to secure modification of national and State laws so as to permit the sale of beer and light wines containing a larger percentage of alcohol than is now allowed. The real desire of these organizations is "the election and control of the next Congress." Already the fight is on, and the "wet" forces are engaged in a relentless propaganda to secure the nomination and election of a majority of the representatives in the next Congress, and as many as possible of the thirty-two Senators, that they may accomplish their purpose.

These forces greatly desire to regain their former political power, and will leave no stone unturned to secure their ends. Concerning the overthrow of this great evil we recommend that all Christians stand opposed unalterably to every plan and effort to secure repeal of prohibition laws; we advise hearty co-operation in communities, States, and the nation at large, with such organizations as the W. C. T. U., the Anti-Saloon League, and any other company of people who are united against these law-defying endeavors. We urge our people to render all possible aid to the officers of the law in their work of enforcing law. We also recommend that continuous effort be made to increase the sentiment of hostility to the ruinous traffic wherever it exists and that no credence be given to the frequent statements in the press and elsewhere that prohibition is a failure. The good results of prohibition are found everywhere it is enforced, testifying to the wisdom of the adoption of the principle.

We believe, with the Anti-Saloon League, and other expressions of opinion, that the ships flying our flag, especially those of the Shipping Board, should be prohibited from selling intoxicating liquors, and as far as may be done, without violation of treaties with other nations, that ships of other nations should not be allowed entrance into our ports if they sell or possess intoxicants.

2. THE INCREASE OF CRIME

within the past few months demands attention. It has been so long continued as to deserve to be called "a tide of crime" rather than a "wave." Crimes have been committed in all sections of the country, many of them of the most atrocious character. Various causes have been assigned as a reason for this terrible experience. Among them unemployment, effects of the World War, alcoholic beverages, environment, leniency of courts in punishing convicted offenders, automobiles, drugs, immigration, lack of religious training, and inherent viciousness. It is no wonder that the Governor of a great State last April "called for sharp action by courts, public officials, and the general public to check the spread of law violations and to rouse a public sentiment that demands summary treatment of the lawbreakers." (Gov. Cox, of Mass.)

Wisely have law enforcement officials suggested as a help to the overthrow of crime that there should be an aroused public sentiment for the enforcement of law, and less leniency of the courts in administering punishment, and fuller co-operation between state and federal officers in securing observance of all laws. Certainly we should demand of the courts that they more faithfully discharge their duty as guardians of all laws. But the citizens must remember their responsibilities, and one official has said that "he would ask aid of newspapers, and that addresses be made by prominent men, including the clergy in securing such co-operation." We most heartily endorse these helpful suggestions.

3. Closely allied with the subject just considered is that of

THE COURTS

Their business is to see that law is enforced, and violators of law are properly punished for their offenses. They should be the moral, political, and civil safeguards for the people, as well as authority in matters of law. The failure to secure men of the highest intelligence, who are able to weigh evidence as presented, as jurors, is one point of weakness in court procedure, while the testimony of many is that the greatest difficulty confronting public officials today in the maintenance of law and order is traceable to "public indifference, unemployment, and liquor," while one official attributes to the weakening of public and private conscience, caused by the war, a cause of difficulty. All this shows us that the church has a great work to do in creating and preserving the right moral standard for the community, the State, the nation. The failure of the courts to impose adequate penalties upon law violators in petty matters is one of the greatest factors in creating indifference to all law, on the part of the public. Illustrating this we cite a recent report from Detroit that since "the edict went forth that sure and quick punishment was to follow arrest and conviction, the giving of the maximum sentence instead of continuance, or the shortest possible one," the city has become practically free from petty crimes. The same course pursued in other cities would probably bring similar results.

Because of the great increase in crime and consequent delay in securing court decisions, the number of judges has necessarily been increased, while not long ago in New York City a great addition was made to the police force for its protection. Well did a newspaper correspondent say not long ago, that "the story of intensified crime throughout the United States, and in particular, in some of our greatest cities, during the past four years is enough to make one's hair stand on end." The leniency of the courts is clearly shown by the fact that only one murderer in ninety in 1918 suffered the death penalty, while in 1885 such punishment was meted out to one in every 16.7. Again, the fact that between 1912 and 1918 there were 59,000 murders, while in the federal courts in 1912 there were 9,000 cases as compared with 40,000 in 1921, we note indisputable evidence of crime demanding court action. All these conditions summon the church and all Christian people to use all proper influence to secure prompt and drastic action by the courts for the maintenance of obedience to law and the righteous punishment of convicted criminals.

In this connection we would quote Eccl. 8: 11. "Because sentence against

an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

[NOTE: It may be well to mention the commendable action of the Attorney Generals of Massachusetts and Michigan to remove unworthy officials of the law, members of the bar, from official positions, thus inaugurating a needed reform which has already had a good measure of success.]

4. The proper

OBSERVANCE OF THE LORD'S DAY

is a mighty factor conducive to the high standard of Public Morals which is in harmony with Christian ideals. All Christian people are practically unanimous in the belief that the Lord's Day, generally spoken of as the Sabbath, is a most beneficent provision for the highest good of all people, when it is kept for religious and humanitarian work, and the worship of God. We hold that it should be safeguarded from secularizing tendencies. It has been invaded by sports, amusement, business, and labor, until a great multitude of our people regard it as a holiday rather than a holy day.

Legislative enactments having permitted such invasion, the great problem now is how to preserve the day from further desecration. We must emphasize the use of the day for worship, for assembling in the house of God, for the teaching of his truth from the pulpit and in the Sunday-school, and for social religious services. We must make our example count for the right observance of the day by faithful support of such services, by refraining from unnecessary work and travel, by using the day to give cheer to the sick and "shut-ins," and by not making it a day for social visitation to the detention of people from church attendance. The large use of the day for social visiting in many communities, is very detrimental to the Christian life, and should be discountenanced and discouraged by all Christians. We urge our people to a loyal observance of the day, and to use all proper means to secure the attendance of friends and neighbors upon the services of worship in God's house on that day that the influence of the church may be increased in their communities and in the nation. We urge unyielding opposition to legislation legalizing secular amusements and sports and that they unite with other Christian people in seeking the repeal of such legislation as has sanctioned irreligious use of the day.

5. THE FAMILY

being one of the most potent factors in shaping human life, its great moral worth must be considered in this connection. Good homes are absolutely essential to the well-being of the nation. Whatever mars its life and influence works injury to State and nation. The church must insist upon its integrity; it must seek to protect it from danger and deterioration. Its sacred precincts must be closed against impurity and debasing lust. The seventh commandment is set for its sanctity. The children of the home should be so taught by precept and example that they may understand what is involved in assuming the marriage relation, and that it should not be lightly or hastily entered, or without a thorough acquaintance on the part of both contracting parties, and that it is a "union for life." With such information and the example of Christian parents, disappointment and marital troubles would be greatly reduced. Greater care should be exercised in the enactment of laws relating to divorce, so that beside the clearly stated reasons given in the New Testament, only

such other causes should be legally permitted as ground for divorce as imperil health and utterly defeat the peace and happiness of the family relation.

We believe that there should be practically uniform divorce laws in all the States of our republic, one of whose provisions should be that re-marrying should not be permitted within two years of the date of divorce.

We urge our families to keep constantly in mind that one great aim of the family should be the advancement of the Kingdom of God, and the moral uplift of community life.

6. Closely related to the family is the subject of

PURITY IN SEXUAL RELATIONSHIP

as taught by the publications of the International Purity Association. The principles and work of this organization seek to save the youth from the sins of impurity, which are so destructive to all who indulge in them. The careful perusal of this literature, prepared by this Association and those actively identified with its work, would be of priceless value to the boys and girls in our Christian homes, and as such we most heartily approve its use. We would advise that the teaching of this very important subject should be done by parents, or by teachers giving instruction to pupils of their own sex, rather than in mixed classes, and rather than its being a subject of conversation between the modern girl and young men, as was reported by one teacher. An eminent physician has declared that "the biggest obstacle in the way of controlling social disease is the combined ignorance of parents and reluctance to impart to their children even the most elemental facts concerning their physical welfare," and further says "that parents themselves need instruction in sex hygiene as well as their children."

The same physician declares "that social hygiene, sex facts, social diseases, and the long list of their after effects, might well be made part of the upper grade school curriculum" in separate classes in physiology for boys and girls. In these classes the facts of reproduction and personal hygiene could be taught to the older pupils. Our children must be taught the importance of clean sex living if we wish to produce a sturdy race of Americans. Tainted blood does not make for strong men and women in the future.

The church naturally holds the place of leadership in advancing the cause of personal purity, and should seek the co-operation of the school authorities, and that of all well disposed people for securing the overthrow of all debasing agencies.

7. THE AMUSEMENT QUESTION

has intimate relation to public morals.

(a) We would definitely and emphatically express our opposition to all "out-of-door" sports on the Lord's Day. We deplore the fact that some legislative sanction has been given to ball playing on that day, and as we believe it has a demoralizing influence, we would urge our people to do all in their power to secure the repeal of such legislation for the moral good of the young people especially.

(b) At the present time dancing seems to be one of the most popular forms of amusement. Many people speak of it as a "craze." It is a subject of much deserved criticism. An eminent proprietor of the largest dance hall in Chicago, addressing a club of Episcopal clergymen of that Diocese, said "that the new form of dancing is a menace to the morals of our young people, . . .

to the future of our nation." If it were impossible to conduct dancing without sanctioning this form, the present popular form, he would abolish all dancing. He made other equally condemnatory remarks concerning the modern dance. With such sentiments expressed by a dancing master, certainly church people should not hesitate to speak against this form of amusement, and exert their influence to keep young people from indulging in it. Realizing that this form of amusement is largely permitted in our high schools, and other schools, we would advise our people to use all proper influence with school officials and teachers, not to sanction dancing in connection with school entertainments and anniversaries. We urge this as we believe this form of amusement endangers the morals of those who engage in it. While expressing our opposition to this form of amusement, we would most positively express our disapproval of card playing, by either young or old, and advise our people to discountenance it most emphatically.

(c) As to billiard and pool rooms, we would raise our warning voice by quoting a chief of police of many years' experience in a prominent New England city: "Of the many forms of amusement offered to the young men of today, there is not any, to my mind, so destructive as the public pool rooms which are nothing more or less than hell holes, in the majority of instances. They serve as loafing places where all classes congregate, and if there is any good whatsoever in a young man it is soon lost in frequenting these places." This is a sufficient warning to shun these places, to which we add our word of admonition, and urge all young men to "avoid" them.

(d) While largely overshadowed in the last few years by the moving picture entertainments, the old line theater has not entirely passed away, nor has it been greatly reformed, and in our opinion its productions are not generally conducive to moral uplift. We would therefore advise great caution in the patronage of the theater, being sure not to sanction by our presence, such performances as would help to lower our high moral and Christian standards.

(e) THE MOTION PICTURES

That this form of entertainment may be of great educational value is unquestioned. That it has been a means of evil, and still may be, is also true. It is a business of large proportions as is witnessed by the real estate, valued at half a billion dollars, which it holds, and by the large sums of money received annually from its 20,000,000 patrons, and the fifty million dollars paid its employees annually. Certainly there are marvelous possibilities for good or evil in such a business. Well does Mr. Hays, President of the Motion Picture Producers and Distributors of America say, relative to the moral standards of the business, "We must have towards that sacred thing, the mind of the child, toward that clean and virgin thing, that unmarked slate—we must have toward that the same sense of responsibility, that same care about the impression made upon it, that the best teacher or the best clergyman, the most inspired teacher of youth, would have." Surely we can say amen to this very heartily. Near the close of his address he says: "We accept the challenge in the righteous demand of the American mother that the entertainment and amusement of the youth be worthy of their value as the most potent factor in the country's future." It is encouraging to know that on June 22, in New York City, at a conference with Mr. Hays, a commission of three was named to present a program "for the improvement of the American movies."

[NOTE: The Committee consisted of Lee Hanmer, representing the Russell Sage Foundation; Mrs. Oliver Harriman, President Camp Fire Girls; James E. West, Secretary Boy Scouts of America.]

We hope that as a result of the discussion of the matter in the public press, in which prominence is given to those arguing for a higher moral standard, a public sentiment will be created that will demand the banishment of unseemly and immoral pictures, and the elevation of the morals of the movies. The voice of the church, if steadily and kindly given, in opposition to that which debases, and in hearty favor of that which uplifts, will surely be heeded. To this end all Christian people should give their influence in all proper ways.

(Later. In a speech before the General Federation of Women's Clubs in New York, Mr. Hays urged the formation of a nation-wide group of "Better Film Committees," who should commend good pictures to the public and discourage patronage of bad ones, and "get the demand for good pictures reflected in the box office receipts.")

(f) It may be well to make a brief mention of the automobile, as related to morals. Affording an excellent means of pleasure, travel, and sight-seeing, as well as for business, many people are easily induced to use it on the Lord's Day to take people away from, rather than to, the church services. That it may be a helper of good morals rather than demoralizing, it should be used on the Sabbath for conveying people to and from the House of God, for visiting the sick and "shut-ins," and on errands of mercy, but not for pleasure. Christian people need to heed the warning to set the right example as to its use, so as to help others to refrain from using their automobiles for pleasure on the Sabbath day.

8. WOMAN'S DRESS

has received much attention in various publications recently. Many good people have been much troubled and grieved because of the scantiness of apparel, believing that such lack has an immoral influence upon many who have observed it. Opinion has been expressed in many ways that by following the behests of fashion modesty has been offended by abbreviated skirts and exposure of the person. It is hoped that by reason of press utterances and the sentiment of Christian people wisely expressed, this abuse may be soon corrected. Seeking to live according to Biblical teaching all Christian women may well heed Paul's wise utterance, "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." We urge our women to heed this counsel and set the worthy example for all women to follow.

9. TOBACCO

The Christian attitude concerning this subject we believe to be that of abstinence from its use in any form. This commission would not sit in judgment upon any who use it, but we can not refrain from expressing the opinion that the use of tobacco is a needless, an expensive, and an injurious habit. It does not tend to cleanliness and an increasing spiritual life. We would most emphatically discourage its use in any form and urge all Christians to "handle not, nor taste, nor touch" (Col. 2: 21). In the form of cigarettes it is especially harmful to young life, impairing physical health and dulling intellectual powers. We urge heeding the injunction of Paul, "abstain from every form of evil" (1 Thess. 5: 22) and "know ye not that ye are a temple

of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye" (1 Cor. 3: 16, 17). We can not refrain from making a special appeal to all those who have responsibility for the educational training of young people, whether in the public schools, academies, seminaries, colleges, or universities, to use all their influence, by precept and the mightier power of example, to persuade all under their care to refrain from the use of tobacco, in the interest of a stronger physical and mental life, and for the true ideal of Christian living.

To this same class of people having responsibility in shaping character and making the best citizens, with all Christian people, we appeal for help and influence in support of the moral standards here outlined, and in opposition to those things which we have judged unworthy of practice and support.

We trust that the decisions to which we have arrived in our consideration of these subjects are such as to meet your approval.

Respectfully submitted,

ALVA H. MORRILL, *Chairman.*

REPORT OF THE COMMITTEE ON PUBLIC MORALS

First. Your committee recommends that the Convention adopt, as a whole, the report of the Commission on Public Morals, making the report in its several items the pronouncement of the judgment of the Convention on the moral issues mentioned.

It is recommended also that the sentiments expressed in the report be commended to the churches of the Convention, for their consideration.

Second. Recognizing the tendency of young people to idealize the characters on the films of motion pictures, the influence upon the lives of the youth is likely to be harmful, when, as reflected in recent court proceedings, so many of these actors and actresses become notorious.

We, therefore, would recommend that the Secretary of this Convention convey to Mr. Will Hays, Director of the Motion Picture Industry, our desire that he use his high office to purify the industry of such influences.

Realizing also the far-reaching possibilities of the motion picture as an educational agency, we would urge upon our churches the opportunity and duty of utilizing motion pictures in church activities, particularly for prosecuting and promoting religious education.

Third. Since many of the young men returning from the army and navy seem to have lost much of their interest in the church, and the Kingdom of Christ, we fear that it must be due to the lack of wholesome influence, official and otherwise, during their term of service.

We, therefore, recommend that our representatives in the Federal Council of the Churches of Christ be requested to bring this matter to the attention of the Council for their consideration and action in making some suggestion to the Army and Navy Departments.

Fourth. We recommend that the commendation of the Convention be given to Rev. Albert Godley, in the very useful and important work to which he has given himself, in connection with the International Purity Association,

and we further recommend that the resolution presented by him on Purity Publications, be adopted as follows:

Resolved, that our Committee on Graded Purity Booklets be urged to prepare, or select, the best obtainable booklets on the sexual relationship to meet the need and demand, and by their distribution aid in promoting pure living, particularly among the youth of the land.

Report of the Commission on Laymen's Work

MEMBERS OF THE COMMISSION

Thomas, Rev. O. S., C. P. A. Bldg., Dayton, Ohio, Chairman.	Huff, Rev. Orland C., Corning, Iowa.
Andes, Rev. A. W., Harrisonburg, Va.	Kemp, Rev. A. E., Troy, Ohio.
Barnes, Mr. J. F., Huntington, Ind.	Pitt, Mr. J. J., Norfolk, Va.
Beach, Mr. F. R., 1180 Springfield Ave., Irv- ington, N. J.	Shafer, Mr. Elmer, Covington, Ohio.
DeRemer, Rev. J. C., Britton, Mich.	Shaffer, Rev. Max, Muncie, Ind.
	Sparks, Rev. A. W., Everett, Pa.

In making this study the commission has in mind that character of work that is especially adapted to men rather than the consideration of the work of both men and women. Women have always been very active in the work of the church so that there is not a need for stimulant along that line such as there is in interesting the men in more active service.

There comes the question as to whether women are more inherently religious than are men. We are of the opinion that there is as deep seated desire for religion in the lives of men as there is truly in the lives of women, but that the work of the churches in the programs that they have put on, has not appealed to men as a rule, in the same way that it has to women. Therefore, we believe that every church should be studying the things which appeal to men, and should plan to work them in their program in such a manner as to win them to service.

Some of the reasons for this lack of interest is that too often the goal of the church seems so pitifully small that men are not challenged, but give of their time and money in about the same spirit that they give a small coin to the beggar of the street. Again too frequently the ultimate goal is that they are offered a reward rather than a challenge to make a sacrifice for the Lord's work and the uplift of men. They do not always identify the church with the great movements which are for the betterment of the race.

In order to appeal to men there must be a program of the church which will appeal to their strength and to their judgment even more than to their sentiment. Men are sentimental and that is not to be left out of the program, but it should not be the basis of the appeal. The human side of life, its human needs, with its humanity closely related to the divine, is that which men believe to be more closely related to their sympathies.

The program of worship is often that which is intended to appeal to the aesthetic more than to the reason, so that it is considered simply religious and unrelated to the everyday affairs of life. It will be just as wrong to leave out that which will make an appeal to the aesthetic and the sentimental, as it would to make that the principal source of appeal, yet there ought to be a proper balance in the service so that it will be satisfying to the man hungering for worship and the one who is seeking better light for his creed of

life. That which is constructive must be always the uppermost thought of those responsible for the service. In this relation there should be a careful selection of the hymns. Too many times the songs at the church are those which do not appeal to men from the standpoint of challenging their strongest qualities.

The program of church activities for the community should be that which will make men feel that the church stands for something. Too often the churches depend on the impressional side of their work for the effect that they are to have on the membership; there must be more attention paid to the expressional side when the church shows to the community that it stands for service that really counts for the betterment of the community. When by specific service it shows that it really counts in establishing Kingdom conditions in its own midst it is sure to appeal to the thinking men of the community. A social service program in which all community interests and needs are studied with a view to aiding is sure to enlist the men of the community. Definite suggestions along that line will be taken up by that commission.

A CHALLENGING DENOMINATIONAL PROGRAM

Our larger efforts along the lines of the Forward Movement have challenged our men as they have never been challenged to do their best. We need, in order to bring out the best that is in our laymen, to announce a program for the whole denomination that will show to them that the Christian Church really stands for a definite share in Kingdom building. What this program is to be is for other commissions to say, but it must be definite and at the same time big enough that laymen can look forward to victory of accomplishment.

Denominational goals should be made large enough that men will know at a glance that sacrifice and efficient service will be required to put them across.

SPECIFIC DUTIES FOR LAYMEN

In the organization of the church there should be definite duties planned so that all of the laymen possible may be used for specific duties. Too many times one or two men are used for so many offices that they are unable to perform any of their tasks efficiently. No man should be asked to fill two offices if there are other men members of the church. If the other man is not yet qualified he should be trained. For instance, a clerk, treasurer of benevolences, treasurer of the regular funds, financial secretary, a board of five trustees, a board of seven deacons, a board of six ushers and stewards, a director of men's activities, five Forward Movement committee chairman, Sunday-school superintendent, and a number of permanent committeemen, thus making more than thirty places to fill. Careful consideration should be given to the selection of these officers that the right men may put in the place for which he is qualified. We believe that it would be well to have a pamphlet issued on "Opportunities and Duties of Church Officials," so that every church might have definite plans by which it may enlist laymen for definite service. Plans for using singers, lay preachers, gospel teams, and fraternal delegates to welfare organizations give many opportunities for using men.

LAYMEN AS DELEGATES TO CONFERENCES, ETC.

Too little emphasis has been placed in the thought of the laymen's place in denominational and interdenominational affairs. How often do we find that the delegates appointed to such gatherings are appointed because of the fact

that they are not busy with other things and are thus able to attend to such things as conferences. Busy laymen have not learned the lesson of putting the Kingdom first. Women and retired business men and farmers are very apt to be thought the most advisable persons for delegates to representative gatherings. Pastors should constantly teach their people that the work of the church is the first thing to which consideration should be given, and then insist that the leading laymen be appointed to attend conferences, etc. Where this is practiced the results are very noticeable.

One of the best examples of this was the Laymen's Missionary Movement, which did such wonderful things for the advancement of interest in missions.

BROTHERHOODS

From our study of the work of brotherhoods we are lead to believe that they are most helpful where they are organized in answer to the needs of the community, but that they should be local rather than that there should be an attempt to organize a denomination-wide brotherhood. If there is no demand or need for a brotherhood in a local church there should be a man appointed who would be the Supervisor of Laymen's Activities. Many times the organized class may be made to take the place of a brotherhood, and where this is possible we think it well unless the class will thus feel that they are simply a part of the Sunday-school and not of the church.

FORUM

In many places the forum is coming to be recognized as a great educational force in interesting men in the possibilities of having a vital part in the everyday affairs of life. Very few folks realize that the church should interest herself in the relation of capital and labor for instance. In order that she might it would be well to have both sides of the question discussed by each of its representatives, and then to have a Christian man who is impartial, to discuss the question from the standpoint of Christianity alone. There are very many questions which are very closely linked to the everyday affairs of life which would interest men, and which could be handled finely in a forum.

Men need above all things to be made to feel that religion is a thing that it vital for today even more than for the future life. To the average man the future is a vague thing in which he is not greatly interested, the present is the thing that he sees and grasps. Therefore the church must interest herself in ministering to real needs and putting Christ into all of life. We do not believe that an organization should be made either of a brotherhood or forum or any like body just for the sake of the organization, but to answer to a real need that is evident. There are needs in every community and they should be studied, and men sought who are able to meet them, and if an organization is needed to fulfill the requirement let there be an organization formed with that definite aim and men will be enlisted.

Our church papers are assisting very greatly in keeping men in touch with the vital affairs of the religious world today and should have a sure place in the homes of the laymen that they intelligently and efficiently enter and share in the Kingdom work. Ignorance of what the church is really doing and of her vital place in real world progress is to blame for the lack of interest on the part of a great number of laymen. Our religious press is sup-

plying the information essential to the highest efficiency and interest in our church enterprises.

RECOMMENDATIONS BY COMMITTEE

1. That every church where not otherwise provided for appoint a Lay Leader who shall act as an associate pastor and have the responsibility of the pastor in his absence, conduct services of worship, and be responsible for the worship of the church in the absence of the pastor.
2. That gospel teams of laymen be organized in the churches, who shall conduct services of worship in weak churches within reach of their own.
3. So far as possible churches appoint Superintendents of Laymen's Activities in order to enlist all the laymen of the church.
4. That strong busy laymen be appointed as delegates to conferences and conventions, both denominational and interdenominational.
5. That young men of the churches be given public part in the worship services of the churches with the thought that some of them may be interested in giving themselves to the ministry.
6. That this Convention set itself on record as favoring the reception of lay delegates to the Federal Council of Churches of Christ in America.
7. That laymen be represented on all of our general church and conference boards.
8. That a committee be appointed to prepare a pamphlet on the subject of "Church Officials, Their Duties and Opportunities," and that it be distributed free to the churches by the Convention.
9. That wherever needed churches organize brotherhoods and forums for the purpose of both education and service.

OMER S. THOMAS, *Chairman.*

A. E. KEMP,
F. R. BEACH,
A. W. ANDES,
A. W. SPARKS.

Report of the Commission on Life-work Recruits

MEMBERS OF THE COMMISSION

Helfenstein, Rev. Roy C., 109 S. Bradford St.,
Dover, Del., Chairman.

Coffin, Miss Marie, Albany, Mo.

Eickmeyer, Miss Mary, 1112 W. Second St.,
Dayton, Ohio.

Felton, Rev. C. J., 513 Markham St., Toronto,
Ont.

Flory, Rev. Edwin B., Stanfordville, N. Y.

Kendall, Rev. A. B., 1023 Garfield Ave., Spring-
field, Ohio.

Reich, Rev. Lloyd, Kitchel, Ind.

Rockwell, Rev. F. E., Albany, Mo.

Rowe, Mrs. H. G., Warren, Ind.

Scott, Mr. W. T., Elon College, N. C.

Truitt, Rev. J. G., Princeton Theological
Seminary, Princeton, N. J.

One of the gravest problems facing the church today is that of securing efficient leadership. This has always been a vital consideration because "As is the leadership, so will be the church."

There are numerous factors that contribute to the dearth of Christian ministers today. No doubt there always has been a feeling on the part of the church that there was not a sufficient number of young people responding to the definite call of Christian Life Work. In fact, history confirms the statement. The process of elimination by reason of the higher requirements today may have something to do with the so-called dearth in the Christian ministry. When no special requirements were made of those desiring to enter some line

of Christian service as a life work, it was quite easy for young men and women to make the decision. A glowing religious experience, the opportunity to express their religious convictions and to be of service to Christ in proclaiming his gospel made it difficult for many not to decide to respond to the call of the ministry. But today the standards are such that hundreds of young people who feel the pull toward the Christian ministry, refuse even to give the question serious consideration because they are daunted by the ever increasing demands and exacting requirements made upon Christian ministers. The long period of preparation looms up before them, and hundreds withdraw from the ordeal rather than make the venture of faith and study that would qualify them for leadership that our day must have.

Moreover, in our complex civilization there are so many more vocations open to the young people of today than were offered to the young people of previous generations. Fifty years ago it was quite different. Then a young man chose from a few vocations. Now, he must choose from many. Naturally the ministry as a profession has to suffer from this fact.

Then, too, in years past, a sort of halo of glory was placed upon the ministry, and young men were often led to believe that if they wanted to serve God most acceptably they would have to enter the Christian ministry. The fact that the youth are now taught that they can serve God in one vocation as acceptably as in another, has also militated against the recruiting of the ministry and the various other lines of Christian Life Work. Moreover, there are so many types of Christian Life Work today as compared with fifty years ago. The Y. M. C. A. and Y. W. C. A., the Red Cross, the various lines of Home and Foreign Missionary activity, Social Service, etc., are today recruiting hundreds of young men who, had they lived a few generations ago, would likely have found their way into the Christian ministry as these other avenues for investment of life were not then open.

Furthermore, there is little doubt that hundreds of young people would today invest their lives in the Christian ministry as a life work if they were receiving the needed encouragement from their parents. Time was when fathers and mothers prayed that at least one of their children would enter the Christian ministry. How few are such parents today. Rather, many professed Christian parents today would prefer that their boys enter any other vocation than the ministry. The biggest obstacle today in the way of securing recruits for the Christian ministry, as well as for other lines of Christian Life Work, is the worldly ambition so many professing Christian parents cherish for their children.

The church must create a different attitude on the part of its members toward the great opportunities of Christian Life Work. Parents should be made to realize that, in the interest of their children as well as in the interest of the Kingdom of God, they should "keep hands off," at least, if they are not willing to encourage their children to invest their lives in Christian Life Work.

Your Commission on Life-work Recruits makes mention of the foregoing propositions in view of the widespread contention that the dearth of Christian ministers and recruits for the various fields of Christian service is occasion for alarm.

The situation is simply a challenge to the different denominations to study ways and means of recruiting the leadership of the Church.

In the Christian denomination there is an imperative need for fifty new trained and educated Life Workers each year to enter the service of our Church in denominational and interdenominational activities. And your Commission on Life-work Recruits rejoices to know that the enrollment of young men and women in our different colleges, who are looking forward to some line of Christian Life Work, is most encouraging.

The day in which we live makes very severe demands of those who would enlist in any field of Christian Life Work. All such must attain a high degree of educational efficiency. And as has always been the case, they must give evidence of genuine consecration to the proposition of right living and service in the name of our Lord Christ.

The larger program of the church demands more workers. If these workers are to be secured, the Church will have to make an aggressive campaign in the interest of securing Life-work Recruits, and furthermore it must make ample provision for keeping in touch with all recruits during the period of preparation, so as to keep them interested and enthusiastic in their Life-work decision.

The most effective appeal to young men and women to enlist in Life Service is that of investing their lives in the work that will count for the most. Every local church has a very definite obligation in maintaining such a fine spiritual atmosphere and in keeping the life of the church on such a high level that the young people will feel the importance of the church and will feel its challenge to them to take up some line of Christian Life Work.

To this end, your Commission on Life-work Recruits recommends that the following line of effort be carried out:

I—Each church should give definite attention to the subject by holding a Special Life Service Day each year, at which time the congregation should be called upon to pray the Lord of the harvest to send forth laborers into his harvest.

1—Pastor and Sunday-school superintendent give a short talk on the claims of the ministry, etc.

2—Use Life-work enlistment cards prepared by the Forward Movement.

(a) Give cards to all children above twelve years of age.

3—Local church should keep cards on file, and send duplicates to the Life Service Secretary of the denomination.

II The Life-work Recruit Program in our institutions of learning.

(A) We recommend that an Evangelistic and Life Service Campaign be held in each college some time each year.

1—Stress the fact that every Christian is under obligation to discover God's plan for his life.

2—The professors of all the departments should co-operate in assisting the students to find themselves.

3—Have "Vocation Day" at which time the chapel services and a portion of each recitation period or lecture hour would be devoted to presenting the Christian Principles of Life Investment.

4—Have the following question printed in large type on placards to be hung in conspicuous places about the college and the campus—"What Shall I Do With My Life?"

5—Have "Life-work" Banquet on Vocation Day, to which all students who are contemplating entering some line of Christian service and those who are considering such service would be invited. In the smaller schools, the entire student body should

be invited to this occasion. Have a strong program of toasts on the subject of Life Work, and make the occasion one of real interest to all who attend.

- 6—A denominational team on Life Work should visit each of our colleges just preceding Vocation Day. This line of work has proved its worth under the most able direction of Rev. W. J. Hall, Secretary of the Life-work Commission of the Forward Movement, who has rendered such excellent service to the denomination through his department of the Forward Movement.
- 7—An effective "Follow Up" Campaign should be planned to conserve the results of the recruiting program.

We believe that if some such systematic effort were put forth, together with impressing upon the parents in all the churches, the heaven imposed obligation resting upon every father and mother to encourage their children to invest their lives in some line of Christian Life Work, that gratifying results would be forthcoming.

Your Commission assumes that the church appreciates the fact that all such effort must always be preceded by a sincere response to the Master's injunction—"Pray ye the Lord of the Harvest, that he send forth laborers into his harvest."

R. C. HELFENSTEIN, *Chairman.*

Report of the Commission on City Churches

MEMBERS OF THE COMMISSION

Walters, Rev. W. T., 1615 Garland Ave., Richmond, Va., Chairman.
 Bodman, Rev. E. J., 3520 N. Main St., Fall River, Mass.
 Corwith, Mr. W. F., 851 Manhattan Ave., Brooklyn, N. Y.
 Eastes, Rev. George D., Norfolk, Va.
 Hainer, Rev. W. H., Irvington, N. J.

Hirby, Rev. A. W., 312 Edgar Ave., Dayton, Ohio.
 Kauffman, Rev. J. E., Piqua, Ohio.
 Richards, Rev. A. A., 511 Elm St., Urbana, Ill.
 Smith, Mrs. L. E., 4312 Colonial St., Norfolk, Va.
 Spaulding, Rev. Leland, 258 Washington St., Haverhill, Mass.
 Taylor, Mr. A. C., Springfield, Ohio.

It has been the purpose of your commission to make a study of the City church in its relation to the growing urban population, to the moral and spiritual forces of social and political life, and the development of the Christian denomination, including a survey of its finances and religious and social activities and to suggest a program of procedure in establishing and maintaining City Churches.

The report is intended to be suggestive rather than exhaustive, and if it shall lead to a deeper interest, a broader study, and a larger program of activity on the part of our people in this much neglected field, your commissioners will feel amply repaid for the service rendered.

INCREASE OF URBAN POPULATION AND WEALTH

In 1800 less than four percent of our population lived in cities, in 1900 this had increased to thirty-three percent and now it is approximately fifty percent. The wealth of the city has increased more rapidly in proportion than the population. In 1850 more than half the wealth was rural. During the next forty years rural wealth increased only fourfold while that of the city increased sixteenfold, making more than three-fourths of the wealth in the city. With the majority of the future population and the bulk of the nation's wealth in

the city, with the public press owned and controlled by the urban population; there can be but one conclusion to draw as to the destiny of our nation, and that is that its laws, its morals, its social, business, and religious standards will be established by city influences.

Heretofore we have looked to the rural vote in both State and nation for reform legislation, but in the future, if this is secured at all, it must be secured through the city vote, therefore if the church of the future is to control moral standards and influence moral legislation, it must grapple with the problems of the city and make itself a predominant influence in the city life.

MORE CITY CHURCHES NEEDED

The cry of overchurched communities does not apply to the city, except in rare instances. The overchurched community is the small town. The village or the rural community has twice as many churches to the number of inhabitants as the average city.

We need more city churches, but with every church established there must be a band of workers to maintain the services. The country church is the nominal meeting place for the community. In the city it is different and mostly only those who are directly interested in that particular church attend the services.

CITY WORK IN THE CHRISTIAN CHURCH

The primary method of establishing the church was to go to the centers of population and through them to send the influence out to the rural communities. Paul followed that plan altogether and usually selected the large cities at strategic points. Nearly all mission work is started in that way and most denominations in this country have followed that policy.

Our church seems to have departed from the general rule and sought to establish itself largely through the rural sections. There were probably several reasons for this among which the following are worthy of notice:

1. A desire to get away from organization. In their efforts to get from under the control and domination of ecclesiastical rule, it was easy for the founders of the Christian Church to swing to the other extreme and attempt to avoid all organization. This policy was better adapted to the country than to the city and helped largely in making ours almost exclusively a rural church.

2. A lack of ministers prepared for city service.

In the beginning of our denomination, our educational facilities were limited and in some sections an educated ministry was discounted. This condition failed to provide men prepared to cope with the ministers of other denominations in city work or to render a service that appealed to our own people who lived in the city.

3. A lack of funds to build and equip city churches.

Not until within the last few decades have we had a co-operative effort that gave us a central fund adequate for the undertaking of city work on a scale commensurate with our church. This was one of the conditions overlooked by our founders.

4. A lack of oversight by official heads, in selecting city locations. Sometimes these mistakes have occurred in the city selected, but more often in the location in the city. Much of this has been remedied. We now have a college in reach of every section of our brotherhood, where our ministers may equip themselves for service. We have our Christian Divinity School at Defiance where special preparation may be made, we have a scholarship fund in the Board of Education of The American Christian Convention, a ministerial stu-

dent loan fund in the Southern Christian Convention and other funds which are available in enabling men to prepare themselves for the Gospel Ministry or for the Mission Fields.

The American Christian Convention, the Southern Christian Convention, and a number of conferences have funds which are devoted to Church Extension. This enables us to give the city church the help it must have during the first few years of its existence. In addition to this our Mission Secretaries and members of the Mission Boards assist in the selection of locations for city churches. We now have forty-seven churches in cities of 25,000 or more; twenty in cities of between 10,000 and 25,000 and thirty-one in cities from 5,000 to 10,000, making a total of ninety-eight city churches, with a total membership of 17,850 and a property valuation of \$1,484,040. These churches raised for all purposes last year the sum of \$280,693, which was thirty-five percent of the total amount reported by all the churches. Some of these are doing social service work and a few are doing some work for the foreigners; but these much needed phases of city work need much further development in our denomination. In most places where we have gone in the city, our church has been well received and in comparison to our numerical and financial strength we have been on a par with other churches.

We have lost in some places like New York and Boston because of a lack of co-operative support. One church of the denomination cannot serve a large city and if our church is to survive and progress in those centers, there must be more than one organization established. Norfolk, Virginia, and Dayton, Ohio, are examples of what we might accomplish.

If the Christian denomination has a mission at all, and we feel that it has, a part of that mission is for us to assume a part of the task of saving the city. It is a part of our duty and we shall thrive and prosper just in proportion to our effort to meet the moral obligations that rest upon us. We have suffered the loss of many of our good laymen in the past by our failure to provide them with church facilities in the city. We should remedy that for the future.

Our church needs the system, the vision, and the methods which it will get from a larger contact with the religious forces of the city. This touch is vital to the development of the church and while we must not neglect the rural districts, we must assuredly press our way into the cities.

We submit for your consideration the following recommendations:

1. That The American Christian Convention direct its energy toward the establishment and strengthening of city churches during the next quadrennium.
2. That our city churches be encouraged to expand by the establishment of other churches in the city and that the convention, through its Home Mission Board, aid in the development of these organizations.
3. That all location for city churches be selected by a joint committee from the local field and the Home Mission Board, except where there is a sub-Board supporting the work as in the case of the Southern Christian Convention, such locations should be selected with reference to the future growth of the city as well as to the local following, and no city church should be organized without the approval of this Board.
4. That the Home Mission Board be asked to work out a follow-up plan whereby we may be able to keep in touch with our members who remove from one place to another, and thus check the great drain upon our membership through losing those who go to the cities, and suggest the following as a

method, that in cities, or communities, where we have no churches, but members, some near-by church organize the group and extend pastoral relationship over it.

5. That The American Christian Convention shall, during the next quadrennium, do all in its power to see that the churches in our cities be properly and fully equipped for aggressive service.

6. That every city pastor shall be paid a salary sufficient to enable him to keep abreast of the times, and maintain that position in the city which is of vital importance to the success of the church.

7. That it be the policy of the Home Mission Board to concentrate its funds on just a few strategic city centers at a time.

8. That our city churches be equipped with pastor's study, secretary's room, committee rooms, ladies' parlor, pipe organ, and adequate Sunday-school facilities, including classrooms, libraries, maps, blackboards, and that where possible there be a separate parish house with reading rooms, gymnasium, club rooms, shower baths, swimming pool, etc.

9. We submit the following suggestive program of service for the city church:

Church:	Religious	{ Evangelism Visitation Prayer Stewardship Missions Lay Workers	Mental	{ Religious Instruction (Bible School) Daily Vacation Bible School Week Day Religious Education Teacher Training
			Program of Service ..	{ Leadership Institutes Mission Study Classes Citizenship Training
	Physical	{ Gymnasium Recreation (all types) Picnics	Social	{ Americanization Relief Public Welfare Moral Interests of City

Respectfully submitted,

W. T. WALTERS, Chairman.

Report of Commission on Ministerial Relief

MEMBERS OF THE COMMISSION

Etter, Rev. J. E., Huntington, Ind., Chairman.
Baker, Rev. W. E., Woodstock, Vt.
Brownell, Mr. Fenner, Fall River, Mass.
Campbell, Mr. M. S., Collison, Ill.
Clem, Rev. H. R., Greensboro, N. C.
Crampton, Rev. Henry, Mt. Sterling, Ohio.

Foor, Mr. A. F., Everett, Pa.
Gove, Rev. John Bowdish, Sprakers, N. Y.
James, Mr. E. B., Mansfield, Ill.
Pease, Mr. J. B., Gasport, N. Y.
Vaughan, Rev. B. F., Centerville, Ohio.

The preacher's work is neither common nor commercial. As one has said, it is the Task Golden. The debt of this republic to the ministry should not only be appreciated, but it should be paid as well. The beginnings of our nation were essentially religious. Each of the original thirteen colonies had a religious ancestry. Judged by mere financial standards, the church is our biggest asset. In a nation, holding traditions like our own, the religious upkeep is cheaper and more efficient for good order and popular well-being than the city government. The average faithful minister contributes more to the support of others, in community uplift and betterment, than these thoughtless

people contribute to his welfare. Doubtless the majority of our ministers could say with Dr. Adams, while pastor of the Brick Church in New York, "I have paid more for the privilege of preaching the gospel than any of my parishioners has paid for the privilege of hearing it." We may safely say that the church at large has had her ministerial service at less than cost. The world, including the grocer, the doctor, the shoe merchant, the railroad man, remind us of mortality every day; but the minister reminds us of immortality, the relation we sustain to God, to duty, and to Heaven. His message helps to glorify mortality and make life worth the living, whatever the calling may be. Until men are made to feel their obligation to God they are not likely to meet their obligation to his children. These prophets of God are admittedly indispensable. But we should be ashamed to admit that the most indispensable workers in the United States are the poorest paid.

The Christian Church is in harmony with the spirit of the age for a more efficient and better equipped ministry. This whole question of ministerial support and aid has a very vital relationship here, especially in its bearing on the future. The minister should be rewarded commensurate with his ability and value to the community where he is serving. If he is not, it is a reflection upon the community and church where he serves. This principle, we believe, is being more and more recognized as the new salary basis in many churches prove.

The history of our Christian Church fathers is full of heroism and self-sacrifice. These men battled alone for principles of religious liberty that are today regarded as the common heritage of protestantism. We who have received this church from the heroic past, should ponder well the obligations which we owe to our ministry. Today our church, acting in increased generosity and larger justice, will recognize the fact that the claim to a comfortable support inheres in the Gospel Ministry, and that this claim is not a gratuity nor a charity and is not necessarily forfeited by retirement from active service.

In recent years we have advocated forward steps in a number of departments. But have we been wise in omitting all reference to any plans for the welfare of our ministry? One leading denomination considers this work, "among the highest and holiest of the privileges and duties of the Church." Some churches have included this work with their forward movement activities. This work has grown to interdenominational proportions and yet the Christians have as yet no policy or program of their own.

It is the sense of your Commission that a beginning should be made. We are of opinion that a program of education would be a prime requisite among our people. It has been true of other denominations, having a much closer cohesion than our own brotherhood. We would advocate being careful to place this work on a basis of justice to the ministry, rather than charity to disabled or aged ministers. "The laborer is worthy of his hire." Distinction must also be made between the spirit of dependence and independence. The minister like others will likely be better when he is helped toward self-help. Neither would we favor any plan that would savor of the spirit of paternalism. We would recommend:

That a Board of Ministerial Relief of the Christian Church be created, having authority as follows:

To give publicity to the work of Ministerial Relief to the brotherhood at large, through our church publications and by other means;

To advise the churches that before they have done their full duty, the minister's salary must be adjusted to meet modern conditions;

To discover as far as possible by survey, the actual needs existing in the Christian Church ministry and plan for such relief on the basis of actual service rendered to the church;

To create an emergency fund through the gifts of individuals, churches, and conference for immediate needs;

To negotiate with the various conferences as to the custody and disbursement of their relief funds;

To devise ways and means to create an endowment fund, the income from which would be used for annuities or other forms of relief;

To earnestly request all our young ministers to take out life, or endowment, insurance in some reputable company, in the early years of their ministry.

To promote a brotherhood campaign to enlarge, equip, and beautify the Aged Ministers' Home at Lakemont, New York, which at present is filled to capacity;

And to request the Executive Board to set a day during the year, when our entire brotherhood would be requested to make an offering for the Aged Ministers' Home. The goal to be set at \$25,000. The sum of \$10,000 to be used at once for needed equipment, and the \$15,000 to go into an endowment fund.

And finally, to encourage those members and friends of the Christian Church, who have this work at heart, to make regular gifts for the welfare of the servants of the Cross and to remember the work of Ministerial Relief, when making their wills.

J. E. ETTER, Chairman.

Report of the Commission on the Rural Church

MEMBERS OF THE COMMISSION

Rowe, Rev. H. G., Warren, Ind., Chairman.
 Albright, Rev. J. A., Eaton, Ohio, R. R.
 Bennett, Rev. Clarence, South Solon, Ohio.
 Brown, Rev. R. F., Columbus, Ga.
 Gardner, Rev. Frank H., Pottersville, Mass.
 Huff, Rev. C. E., Oronoque, Kansas.

Humphrey, Rev. Seldon, Defiance, Ohio.
 Johnson, Rev. I. W., Suffolk, Va.
 McReynolds, Miss Beryl, Sharpsville, Ind.
 Orban, Mr. M., Jr., Whittier, Cal.
 White, Rev. T. E., Sanford, N. C.

When the frost is on the punkin and the fodder's in the shock
 And you hear the kyouck and gobble of the struttin' turkey-cock,
 And the cacklin' of the guineys, and the cluckin' of the hens,
 And the rooster's hallylooyer as he tiptoes on the fence;
 O, it's then's the times a feller is a-feelin' at his best,
 With the risin' sun to greet him from a night of peaceful rest,
 As he leaves the house, bare-headed, and goes out to feed the stock,
 When the frost is on the punkin and the fodder's in the shock.

—James Whitcomb Riley.

This is a report. Not a discussion. Not an exhortation. A report compiled from sources. North, East, South and West. We do not anticipate that it will be satisfactory to all, not even the rural church people themselves.

Rural life is so varied in the different areas of our brotherhood that one section cannot answer for another section. The Central States differ in their problems from the New England States. Therefore, in this report, consideration should be given to this fact.

This report contains the material gleaned from ministers and laymen who are capable of giving the facts in an unbiased way. Your commission desires to stimulate rather than discourage, the work of the rural churches everywhere. The facts, however, concerning Rural Church Life, in many instances, are somewhat discouraging.

Perhaps the best direct method of reporting what the commission has in mind is to give a list of some of the questions sent out and the answers to those questions, returned from the sources mentioned above.

1. In what lines of community service can the rural church specialize?
Community playgrounds under church supervision.
Co-operation with agricultural clubs.
Clean educational pictures.
Promote a social unity of the community.
Give instruction on civic duties.
2. Can the rural church be made an institution toward which the life of the community will focus? To what extent is this being done?
The church CAN be made the center of community life.
In order to do this it must have purpose, program, and equipment.
It is being done in only a small number of cases compared to the number of our rural churches.
3. What can it do for the social life of the community?
It can assist in providing a definite social program.
Promote good Chautauquas, Lecture Courses, entertainments given by local talent from the church.
Divide young people's societies up into groups, each group giving a community entertainment in the month assigned to them.
Promote athletic meets. All-day picnics.
Any clean, wholesome entertainment under proper supervision.
Church install a radiophone.
All social activities should have a definite aim and not simply be an end within themselves.
Organize community welfare clubs, reading circles, community sings.
4. What can the rural church do along the line of Good Citizenship and Law Enforcement campaigns?
Mass meetings for the discussion of moral issues.
Co-operate with State organizations for civic welfare.
Distribute literature.
Keep a high ideal of citizenship before the young people.
It has seemed that the particular forms of law violation dealing with the Volstead act have a stronger tendency to protection by the seclusion of the country than almost any other form of law violation thus far.
Have a "Good-citizenship Day" in the church. Report law violations.
5. What can the church do in a community where there is pronounced Landlord-Tenant Controversy?
The church must be fair-minded to all parties in its position.
Seek not to antagonize either party.
Be faithful in presenting all the facts.
Get-together meetings in a Christian spirit to discuss their problems.
Preach and practice the Golden Rule.

6. Have you had experience with the federating of rural churches? If so, where and with what results?
Little experience with federated churches.
One pastor found it a decided success.
Federation consisted of three churches. Operated under adopted constitution.
7. What type of leader is needed in the pulpit of the rural church?
Leader acquainted with the problems of farm life.
Keep in touch with advanced farming methods.
Don't shoot sermons over the heads of the people.
Not afraid of hard work.
Specially trained for rural work.
By all means an educated man filled with the Spirit.
No place in the rural church for a lazy preacher.
Pulpit ability, organizer, needed most in country.
He must love the country and not make the rural work a stepping-stone to a city pulpit.
8. Are you in favor of the settled pastorate in the country church? If so, Why, if not, Why?
All favor settled pastorates in the country church for the following good reasons:
Enables pastor to better know the needs of his flock.
Enters into the spirit of that particular community.
Gives power and efficiency to his leadership in all departments of community life.
Saves time and money spent in travel.
Leader must be with his people if he is to really lead them.
Absentee pastor cannot successfully inaugurate a church program.
Four sermons a month will not build up a country church.
9. Are the rural churches as a whole, as well informed as to our denominational program as the churches in towns and cities?
General opinion is that they are not so well informed.
There are many exceptions to the above statement.
It depends upon:
 - (a) Whether the population is a transient, shifting, or permanent population.
 - (b) Whether it is a new or old community.
 - (c) Whether it has a good or poor leader.
 - (d) A fractional pastoral leadership is responsible for such conditions in many cases.
Line-upon-line and precept-upon-precept must be the method. Education along the line of the denominational program must be a matter of week-day consideration as well as Sunday.
10. Is the effectiveness of the church doubled or quadrupled by increasing the number of preaching services?
The effectiveness of the church IS increased by increasing the number of preaching services.
A church with a resident pastor, preaching every Sunday is four times as effective, other things being equal, as the church with a non-resident pastor and half time preaching.

This is not due altogether to the increased number of sermons, but to the type of church program that is promoted.

11. Do rural churches in general, observe special days in the church?
Not as much as they should.
In some territory very limited.
In many it is in order to draw a crowd of outsiders to get their help in raising money for some special purpose.
In many churches special days are a good wholesome feature.
Is it in your church?
12. In what percent of our rural churches do we find a definite program of social activities for the young people?
Average of all figures sent in say NINE percent of rural churches have any social program for young people.
13. Say just what you think of the material equipment of the rural church.
Equipment far below what it ought to be.
A definite handicap to many attempted programs.
Must have different equipment to meet the needs of the new day.
Many good leaders' hands tied for lack of good equipment.
Many good leaders quitting fields because of churches refusing to have good equipment where there is all material means at hand.
Ought to equal public schools and city churches.
Good equipment needed in the country worse than in the city.
Church building too often the poorest building in the community.
Need for separate rooms for departmental and classroom work.
Attractive and inviting interiors.
Equipment is not everything, but a good workman does little work with poor tools.
Church building poorest building in the community gives growing children the idea that the church is the least important institution in the community.
Many a child got his narrow conception of God and the church from a little, unkept, neglected rural church in a big, rich community.
14. In your opinion, will the rural church of the future make as large a contribution to Kingdom leadership in the future as it has in the past?
Rural churches will furnish many of the church's leaders.
Not as large a percent as in the past.
Depends upon what the church does in the very near future.
Many communities have serious "foreigners" handicap.
If leaders in the future are to come from the rural church it must do three things: strengthen its program, its leadership, and its equipment.
15. What is your opinion of the business methods used in the rural churches?
Business methods far below what they ought to be.
Many churches have little business and less methods.
Lax in business organization and business administration.
Methods of forty and sixty years ago.
Too many churches still passing the paper to get money to pay the preacher.
Too little tithing for the Lord's cause.
Many churches are up-to-date and going fine.

As good a business methods should be found in church as anywhere in the business world.

16. How much emphasis would you put on the neatness of buildings and grounds?

Too much emphasis cannot be put upon the matter of neatness of buildings and grounds of the rural church.

Unkept lawns, shabby fences, sheds, hitching racks (abandoned in many places) lack of paint, rubbish, piles of cinders, weeds, delapidated walks, —all these are liabilities on the life of the rural church.

Church buildings and grounds should be as good as the best kept dwelling in the community. **IT CAN BE DONE.**

Unkept buildings make bad impression upon the young minds of the community.

Jesus loved lilies and a clean temple.

17. **NAME FIVE OBSTACLES TO PROGRESS IN THE LIFE OF THE RURAL CHURCH.**

Just a few of the many answers:

1. Lack of the right kind of leadership.
2. Insufficient salaries for rural pastors.
3. Absentee pastors.
4. Rapid change in many communities due to emigration.
5. Lack of vision on part of church membership.
6. Poor and inadequate equipment.
7. Poor business methods.
8. One-fourth time preaching.
9. Bad roads.
10. Inadequate program or no program.
11. Cityward drift of population.
12. Community wrangles.
13. Too much of the individualistic spirit. Lack of community spirit.
14. Lack of education as to the function of the church.
15. Little attempt to make the church meet the community needs.
16. A shortage of trained lay-workers to put on big programs.

18. **NAME FIVE HOPEFUL SIGNS IN THE LIFE OF THE RURAL CHURCH.**

Just a few of the many answers:

1. The increasing desire for better leadership.
2. Better equipment being installed in many places.
3. Better conception of the mission of the church.
4. Increase of number of settled pastors.
5. Interest taken by local and state conferences in the problems of the rural church.
6. More loyalty to our institutions.
7. Increase in liberality in finances.
8. Better interdenominational co-operation.
9. Growth in knowledge of our denominational program.
10. Erection of community houses for church purposes.
11. The change in attitude toward farm life.
12. Emphasis on the subject of the religious education of children.
13. People are learning that an automobile may be a community asset as well as a community liability.
14. Because it is God's great out of doors and offers the greatest opportunity for bringing the life of man into touch with the life of God.
15. That a reverse motion is certain to set in, in the economic dis-

tribution of population, which must at some time bring a larger and more permanent population to the country, occupying smaller farms and bringing up a permanent rural life.

GENERAL CONCLUSIONS

The conclusions arrived at are from the opinions of men and women from our entire brotherhood and these people are in a position to know the facts and are fair in their statement of those facts.

1. The churches in the rural districts that have made good in their equipment, leadership, program, converts, and finances as well as along many other lines, should be commended and held up as living examples of what the rural church can do and ought to do.

2. Our rural church people are as fine in intellect, liberality, religious convictions, and co-operation as our city churches, when once awakened to their possibilities and responsibilities.

3. The greatest outstanding need at present is the right kind of a leader on the job—one who knows his job and isn't afraid to work it. The next greatest need is for the church to stand with the leader.

4. Churches must understand that religious education is as important as secular education and ought to be supported on that basis. Community churches must be willing to pay the best price for the best services obtainable for the best religious education for the best people in the world. You cannot realize a one hundred dollar dividend on a ten cent investment.

5. Denominational leaders must see in the rural church a greater possible asset. Home Mission money seldom finds its way to a rural church. Why not experiment in a big Rural Community program once in a while? It might pay as well as a city mission.

6. Many rural pastors doing fine work and trained as special leaders are not getting the financial backing they deserve. This is bound to have a bad influence upon the life of the church as well as the minister.

7. There has been lacking in many rural churches the one fundamental idea necessary to the development of a worthwhile program in the rural church, namely: *A sense of responsibility to the community.*

Churches must get away from the idea that they exist for the sake of themselves. Under God they are the agency to minister to the community life and to serve the world purposes of the Kingdom.

8. *Don't overlook this fact.* There are 663 Christian churches in the OPEN COUNTRY. There are 197 in villages of less than 300 population, making a total of 8600 RURAL churches. *SEVENTY-SEVEN PERCENT OF ALL OUR CHURCHES* are Rural churches. May God's blessing rest upon them, every one. May they rise in their might and be the deciding factor in the coming days of the Kingdom work.

H. G. ROWE,

Chairman of the Commission.

Report of Committee on the Rural Church

We recommend:

1. That our colleges and seminaries take steps to establish special courses for country preachers, looking toward the solution of our rural church problems.

2. That young men entering the ministry consider the rural church as a life work instead of making the rural church a stepping-stone to the city church.

3. That our rural churches be urged to plan and promote a program of Christian Education.

4. That our rural churches provide their pastors with such equipment as parsonage, ground, etc.

5. That our Home Mission Board respond to the call of the rural church in developing their rural church program.

Report of the Commission on Home Missions

MEMBERS OF THE COMMISSION

Lankford, Rev. G. O., Burlington, N. C.,
Chairman.

Burnett, Mrs. Alice M., 310 S. Broadway, Dayton, Ohio.

Caswell, Rev. P. W., 496 Hall St., Manchester, N. H.

Caldwell, Rev. W. R., Montesano, Wash.

Defur, Rev. Clarence, Wakarusa, Ind.

Elder, Rev. H. W., Richland, Ga.

Geeding, Rev. E. C., Ashton, Ill.

Hershey, Rev. C. B., Swansea, Mass.

Johnson, Rev. L. F., 270 E. 32d St., Brooklyn, N. Y.

Lightbourne, Rev. James, Holland, Va.

Piper, Rev. J. W., Legrand, Iowa.

INTRODUCTION

A survey of the Home Mission situation in the United States discloses a changed and rapidly changing condition of life that confronts the Church, which condition presents many complex problems that the Christian forces of the country must undertake to solve. Our country today is not the country of twenty-five years ago, or even of ten years ago. Our people are in a state of flux, with the tides strongly set toward the cities of the nation, until now more than fifty percent of the population is urban, whereas a quarter of a century ago, less than thirty-five percent was urban. This rush of population from the rural sections to the cities has greatly increased the complexity of church work for both the rural and the city church. Then, too, the influx of the foreigner into our country has added to the responsibility of the Church. Added to these conditions is the further fact of economic uncertainty and social unrest which bring their measure of obligation to the religious organizations among us. It is therefore the purpose of this report to point out some of these problems, with the hope of bringing a little nearer their wise and proper solution.

THE AMERICAN INDIAN

There is common belief that the American Indian is rapidly decreasing and that it is only a matter of time until the race will be extinct. Facts do not support such a belief. While periods of decline have been witnessed, periods of increase have also followed. The last twenty years have shown an increase. The present population is approximately 336,000, being distributed over several States of the Union, with the largest number in any one State in Oklahoma, which has about 120,000. It is known that eight other States have an Indian population of at least 10,000.

For many years attempts have been made at the evangelization of the Indian, but these attempts have been of the sporadic type and little has been accomplished, for little was expected. But what has been done has borne

fruit. The results so far achieved represent the effort of twenty-one Protestant denominations and that of the Catholic Church as well. It is estimated that the total number of churchgoing Indians, both Protestant and Catholic, will scarcely exceed 70,000. Thus it can be seen that the larger portion of the race remains untouched with the message of life.

In the light of these facts it is evident that the Church has resting upon her a great responsibility in reference to this long-neglected race. America owes unto the Indian a debt of love and service, this debt being imposed on the grounds of proximity, neighborliness, and the claims of Christianity. This debt calls for immediate, constructive, united action. It calls for the impartation of vision to a people whose conception of organized society is yet very limited; for the training of a native leadership; for the provision of schools for this purpose; and for a faith that will not turn back on account of the difficulties of the work.

THE AMERICAN NEGRO

The Negro Americans of the country constitute a field of home missionary service of almost unlimited possibility and of the gravest responsibility. The magnitude of the task is a challenge in itself. Aside from the more than ten millions of souls, many of whom do not know Christ, it must be remembered that living conditions in hundreds of instances are by no means conducive to a higher type of life and service. Disease often prevails where health is possible; ignorance casts its shadow where the light of intelligence might be sending its beneficent rays; and the spirit of evil stalks abroad where the power of Christianity might be made the dominating force in the life of this people.

Provision for Negro education is altogether inadequate. Buildings are often very poor, equipment is insufficient for the needs that prevail, and prepared teachers in sufficient number to meet the demands of the hour are not to be found. Consequently large numbers of children between the ages of six and twenty years are not in school at all. So long as these conditions exist, progress toward a higher type of Negro citizen must necessarily be slow and unsatisfactory.

What has been said of the educational development of the Negro may also be said, in the main, of the provision found to exist for his religious development and growth. Again, buildings, equipment, and leaders are deficient. Except in rare instances there is nothing that approaches an adequate program of religious instruction to be found. With inadequate equipment and untrained leaders, the race will necessarily move slowly in its religious growth until these barriers can be overcome.

This situation is a call to the home mission boards of America to give themselves to the service of preparing men for the work that waits to be done, and of sending them into this great needy field. The Negro has an innate tendency toward the religious life, and just now he is looking upward toward the light. His hand is outstretched toward the American Church. Here lies a field that is fertile in its possibilities, and one that is most promising in its prospects if judiciously cultivated.

MIGRANT WORKERS

Surveys that were made by the Interchurch World Movement brought out some very surprising facts, none of which were more startling than those

relating to the number, location, and types of seasonal employments and the vast importance of those groups known as "Migrant Workers," which groups constitute an army of a million and a half of laborers who are constantly on the move to save our industries from disaster.

This report permits reference to only a few of the larger, more significant groups included in this migrant army.

The logging camps from Maine to Washington, employing thousands and thousands of men, about ninety percent of whom are unmarried, afford a specialized problem in that they are centers of a radical social sentiment and propaganda.

A second large migrant group, estimated at about one-quarter million of men, is made up of those who harvest the wheat crop of the nation. The great number of these men begin in Texas and move northward, following the ripening crop, from State to State to North Dakota, some of them going on into Canada.

Another group is that made up of the workers who are engaged in truck farming, fruit picking, and the canning industry. These workmen are found in large numbers in California, Colorado, along the Gulf of Mexico, in the western portion of New York State, and in New Jersey, Delaware, and Maryland, workers from the last named sections moving on to the oyster canning industry of the Chesapeake Bay.

Mining, fishing, and manufacturing also make their demands on the migrant worker and help to swell the appalling number of those who, to keep the wheels of industry moving, must themselves be often "on the move," to the detriment of home life, social relationships, community consciousness, and Christian idealism—four sustaining forces, deterring from crime, anarchy, and shiftlessness and looseness of life.

In this great, moving army is a problem that the Church needs to face with determination and zeal. The Church must move as these groups move, or they will come to be more and more a source of lawlessness and disruption.

THE MOUNTAINEERS OF THE SOUTH

Stretching along the southern portion of the Appalachian Mountains is a section of country that extends as far south as Georgia and Alabama, and embraces a region of two or three million acres. This area has a population of about five millions of people who wait for the coming of the Church with the message of light and life.

It is known that large sections of these mountainous districts have absolutely no religious services of any kind, and where services are held, the preaching is done, save by those who have been sent by the various denominational boards, by men of very meager education and training. But the main features of the problem are found in the isolation, illiteracy, and arrested development of those who make up this element of our nation's unevangelized forces.

In spite of these barriers, however, it should be remembered that the mountaineer offers opportunity for the Church to do a fine and far-reaching service. While he is illiterate and somewhat reserved, he is nevertheless responsive to the appeals of the gospel, as evidenced by the splendid results already achieved where mission schools and churches have been established.

THE PROBLEM OF AMERICANIZATION

Not all of America is American. Neither is all of America Christian. The task of making America both American and Christian is a colossal one.

The foreign-born population of the United States is about 17,000,000 and there are approximately 20,000,000 more of immediate foreign extraction. About one-fourth of the children in our country live in the homes of the foreign-born, as the birth rate among that element is always higher than among the native stock.

Already the foreigner has come to be an important factor in our industrial life. It is very largely the foreign-born workman who produces our coal, iron, and steel, makes our clothes, manufacturers our shoes and hats, and engages in many of the leading trades and professions. He is doing a rather full share in keeping the wheels of progress turning in our country.

While a factor in the industrial life of the nation, this new American is no less a force in our political and social life that must be reckoned with. Some of the foreign-born are in sympathy with American ideas and ideals, and some are not. Many are here with their minds bent on money-making, and caring little as to the moral well-being of the heterogenous mass into which they have come. Many of this alien element are citizens of the most noble type, while others belong to the I. W. W.'s and the Bolsheviks, thus constituting a constant source of unsteadiness in our national life.

For their assimilation, Americanization, and Christianization, the Church must undertake an adequate program of service in that direction. And it would seem that that program should have as its object the creation of right relationships between the racial groups of America; the cultivation of a mutual acquaintance between old and new Americans; and the encouragement of good will among all classes, with the proper appreciation of the dignity and value of life by all.

In carrying into effect this idea, strong centers of religious activity must be maintained, with a program that touches every phase of life, instead of poorly-equipped and weakly-manned missions as have often been tried out in the past. Native American-born leaders should be thoroughly trained, not only in the schools for this work, but through intimate personal contact with the people to be reached. Only broad types of work should be undertaken and developed, work both social and religious, and that should deal very largely with the children and young people, for herein lies the only hope of the final and felicitous accomplishment of the task.

A STUDY OF OUR HOME MISSION WORK

There is cause for gratitude in our Church that progress in our Home Mission work has been witnessed during the quadrennium, despite the many difficult problems that have been met and the many discouraging features of the work that have been faced. While progress has been slow in many fields, in others the work has shown signs of a very commendable growth, and, it is felt, we are gradually and surely finding our way into a larger service in our Home Mission enterprises.

As evidence of this claim, attention is directed to the status of the work as follows:

More churches than ever before are contributing to this enterprise. In many instances the remittances are small, but the fact of any offering at

all instead of no offering, is a wholesome indication, and it is safe to say that interest is on the increase.

The Department has been enabled to take part in a life-recruit campaign in several of our colleges, and with good results. The placing of several field men has proven a source of help and inspiration to many struggling churches. Numerous points have been aided in carrying forward their work, the aid given varying according to the needs of the field. Some churches have received aid in the support of pastors, while others have been helped in building and equipment programs. Numerous institutes have been conducted among our churches, and Pastors' Summer Schools have been made possible, to the great uplift of many of our pastors. Our Americanization work, while still in its infancy, has made progress and is full of promise. The missionary effort among the logging camps of the State of Washington has shown good results. Franklinton College is doing a splendid service for our colored people. At the same time, our Mountain Work in the State of Virginia is rapidly taking form and promises much for the future.

All in all, there is reason for joy in the good things that are taking place. Yet we stand at the Alpha, and not the Omega, of our task in the field of Home Missions. Certain needs are to be met. Definite policies are to be worked out. The door of opportunity that is ours must not be allowed to close.

I. NEEDS

1. *Confidence.* In many sections of our Church there is widespread discouragement. Both ministers and people feel that they have gone about as far as they can without assistance from the outside. The cry comes from New England, from the West, and from the South: "We need encouragement." This must be given and confidence restored, or the work in these discouraged districts is about as far advanced as it will ever be.

2. *Co-operation.* We are not divided as a denomination, yet we are not together. We have not learned as yet to pull together in the general work of the Church as is conducive to the highest efficiency. Many calls are made by the various departments of our Church, and many congregations ignore them. This ought not to be. We need to come to that point of efficiency that a general call will mean a hearty response from all quarters of our Zion.

3. *Leadership.* If our Home Mission work is to make that progress that we desire, we must have trained leaders for the task. Much of present-day home missionary effort is not with the illiterate, but with the well educated. The home missionary must go not only to the frontier, but into the very centers of our commercial and industrial life where men think for themselves. Oftentimes these centers are unchurched. To reach them and mold them for Christ demands a leadership of the highest type possible.

4. *Funds.* While funds have greatly increased during the last few years, it must not be forgotten that the fields are widening all the time. We need increased funds that we may prepare the leaders just mentioned, and that we may then send them out into well-equipped quarters to do the work that is expected of them.

5. *Prayer.* This is God's way of supplying the need for workmen in his Kingdom. There is an outstanding need of deeper, more heart searching prayer on the part of all our people, not only that laborers may be added, but for the blessing of God upon our home missionaries, our fields, our Mission Board, our Mission Secretaries, that the leadership of the Spirit may be consciously realized in facing this Kingdom service.

II. POLICIES

1. *Publicity.* The day in which we live is to a large extent the day of the open mind. The matter of publicity cannot easily be too strongly emphasized. The Department deserves commendation for its willingness and effort in this direction. Your Commission feels that this is right, and all that belongs to the public should be published to it without reserve. There is in

human endeavor no greater power than that that springs from a trusting public. The pages of our church papers should continue to be used more and more in passing on to our people information as to the proceedings of our work and its achievements.

2. *Missionary Education.* Much has been done in recent years by our Mission Secretaries in the dissemination of missionary information, and this phase of Christian activity has received increased impetus through the Forward Movement, the coming of which has meant a new day to the Christian Church. But what our secretaries and special movements can do, through addresses, through leaflets, and the pages of our church publications, is not adequate to the needs of the hour nor the demands of the task. Before our people can be educated along missionary lines, a program of missionary instruction must be inaugurated in our local churches, Sunday-schools, and young people's organizations, and that program must be made perpetual if success is to be expected.

3. *Building Program.* Special attention should be given in the years that lie just ahead to our building program, with the thought in mind of permanency in the work and with an adequate equipment for real service in the communities to which we go. Many of our churches have become extinct for the reason that they did not have buildings and equipments that permitted growth and expansion. The Department should look well to the points that now struggle for their existence, and where there is real promise, in city or rural section, and there concentrate its efforts until the work is on its feet. One good horse is better than two crippled ones. Concentration of effort should be an established idea in our home missionary enterprises.

III. OPPORTUNITY

For a long time the feeling was abroad among us that the field for home missionary service was already occupied, or largely so, and that there was consequently little for us to do. It has been found, however, that the fields are still white unto harvest, if we will only cast in the sickle and do our part.

Perhaps our greatest opportunity lies in the great western section of the country. Although we have lost footings that we once held there, the characteristics of the people of the West, especially their open-mindedness, should appeal very strongly to us, and the principles of our Church should appeal very strongly to them. A broad, democratic spirit in a people, and a broad, liberal spirit in a church should find common ground on which they might meet, live, and serve.

But opportunity is waiting for our church in almost every city of this nation, and in many of its rural sections. This opportunity is a living, growing challenge to every member of the Christian Church, North, South, East, and West—a challenge to prayer, consecration, and a full measure of sacrifice and service.

Signed,

G. O. LANKFORD, *Chairman.*

REPORT OF COMMITTEE ON HOME MISSIONS

Your Committee on Home Missions recommends the adoption of the following items:

First. Special periods should be so distributed through the year that the Home Mission months shall be at different times, such as June, October, and February, leaving the exact schedule to be worked out by the Executive Board of the Convention, in harmony with other needs, and, also the first Sunday of the first month of each year should be designated as Home Mission Day, at which time special Home Mission services may be held in all our churches.

Second. The Home Mission Board shall be asked to consider the advisability of beginning a work among the Indians at the earliest possible date.

Third. Franklinton Christian College should be provided with a more

adequate equipment, and our various conferences and conventions shall be asked to co-operate in making this possible.

Fourth. Special attention should be given to the matter of preparing workers for the task of Christianizing new Americans in our midst, and additional workers should be sent out as soon as ready.

Fifth. Each Conference that does not now have its local Home Mission Board should choose one, and each Conference Board, including those already intact, should advise with The American Christian Convention Home Mission Board in its labors, with the end in view of as large a degree of uniformity of action as may be possible of attainment.

Sixth. The Home Mission Board should endeavor to develop certain rural churches into real community centers by encouraging the establishment of parsonages, play grounds, and other features of an attractive nature that may contribute to the Kingdom's progress.

Seventh. The Home Mission Board should seek the growth of rural churches in every way possible, especially by encouraging the weaker churches to form convenient pastorates.

WOMAN'S BOARD FOR HOME MISSIONS

BY THE PRESIDENT MRS. ATHELLA M. HOWSARE

Thirty-two years ago there was born in the hearts of a group of men and women of the Christian Church, the conviction that only as America is spiritualized in all of her contacts can the gospel message be delivered to the whole world.

This conviction crystallized into a Woman's Missionary organization similar to the one organized at the previous Quadrennial Convention known as the Woman's Board for Foreign Missions of The American Christian Convention, the new organization to bear the name, Woman's Board for Home Missions of The American Christian Convention.

At the very outset a permanent Board of twenty-five women was organized, from which officers were chosen to formulate a program of service and procedure.

In order to make perpetual the interest aroused in this enterprise, steps were taken to secure Life Memberships, more than one thousand of which are held by men and women, North, South, East, and West.

Throughout the years the Board has felt the inspiration that comes from the consciousness of an ever increasing band of Christians uniting for life as supporters through prayer, influence, and talent of whatever variety, to be used through this agency of the church.

For the past quadrennium, the work of both Woman's Boards was so arranged as to conform to the program of the great Forward Movement of the Christian Church. The five points of this Movement stressed the great fundamentals of the Christian life, which the Women's organizations have emphasized from their beginning. New emphasis has been given each, however, as with the entire Church the women's organizations have attempted to go "Forward Together."

As the home, in all of its activities, feels the impress of woman's life, so the church has been influenced by the "eternal feminine" as woman has gathered together all ages to point out to them definite opportunities of service.

Believing that the world advances on the feet of little children, the babies have had their feet set in the paths of righteousness so that today, through

the general leadership of Mrs. Noma Johnson, we have thirty-nine Conference Missionary Cradle Rolls, with one hundred and forty-five local Cradle Rolls, fifty having been added in the last quadrennium. With a gain of three hundred and twenty-two new names in the past four years, we now have a total enrollment of two thousand and seventy-one babies. While the object of the Missionary Cradle Roll is not financial, but rather, the earliest possible enlistment in the army of the King, yet within the closing quadrennium, through dues, Mite Box, and other gifts, \$1,306.70 has come into the treasury through these baby hands.

Miss Carrie Robison reports two hundred and twenty Young People's organizations, which number includes organized Sunday-school classes doing definite missionary work, and reporting through the Young People's Superintendent, as well as Young People's Missionary societies so named. Miss Robison reports, "While we went beyond the goal for foreign work, receiving \$1,458.22, we fell so far short of the goal for the home work that we did not quite reach the total goal set for us." Miss Robison has done faithful work with her department, but she has been handicapped by a lack of suitable leaflet literature, especially for the home work. Plans are already under way to supply that great need. Our best thought must be given to this Department of our Church, for through these young people our policies will be shaped in a very little while. Miss Robison says, "With great benefit this department joined with other Boards in an exchange of literature for children's work." For both Cradle Roll and Young People's work material has been prepared by the Superintendents, for *The Christian Missionary*.

It is with keen sorrow that we note the absence at this Quadrennial Convention of Dr. and Mrs. J. G. Bishop, who were leading factors in the organization of the Woman's Board for Home Missions, and who, through the long years, have labored in season and out of season to bring to this cause the success which it can justly claim. Just as the delegates were starting for Burlington, to take up the burdens of the Convention, the heavenly Father lifted all burden from the tired shoulders of the sainted Dr. Bishop, and he stepped out of our visible presence, to occupy the place prepared for him in the house not made with hands. While we transact the business of the Board, of which she is the Honorary President, she is in her home at Dayton, Ohio, interceding with our Father to give us wisdom in all of our proceedings.

The first years of our existence the Woman's Home Board contributed to the General Fund of Home Missions. Later, when definite fields were assigned to the women as their own, there was an appreciable gain in gifts.

Franklinton Christian College has received perhaps our largest financial support. The Thank Offerings have made it possible for the college to install a lighting plant, and a water system, which add much to the comfort and convenience of the school. Much needed window shades and curtains have been furnished the past year, also equipment for the Domestic Science Department.

For several years the Woman's Home Board has supported the work in Western Washington, including the work of Rev. D. C. Loucks, in Montesano, and that of Rev. Caldwell, our "Sky Pilot" to the loggers. Rev. Caldwell sends this greeting:

"I am thinking that very likely the members of the Board would like a report from the Gospel Ford. I can say that it has lived up to our highest

expectations and is fulfilling its mission faithfully. For example, formerly it took us all day to make the North River trip. Now the Ford gets us there in two hours and a quarter, so you can see it has added at least fifty percent to our ability to cover distance, and it is of use to do some kindly things besides. In two of the communities where I go there live several good Christian people who are cripples for life, having lost the use of the lower limbs, so on Sunday morning the Ford takes them to Church. Sometimes we overtake a weary logger carrying a great bundle of clothing on his head, and he is given a lift and at the end of the journey he has a different view of Christian work. Sometimes a tramp who has soured on the world is helped on his way. Sometimes one poor in this world's wealth would like to go to the County Seat, but it is expensive by stage, so this is the "Gospel Ford's" opportunity, and they are carried free. These are only a few of the things that the Ford helps us to do, but it has been a blessing to many people in its journeys of about twenty thousand miles, and we hope it will continue to chug happily on its way, helping in the Master's work.

I send Greetings to the Woman's Boards, and to The American Christian Convention, praying that the work of the Convention may be enduring, bringing honor to his name.

Very sincerely yours,
WILLIAM R. CALDWELL."

The work for New Americans, at Haverhill, Mass., under the supervision of Miss Frieda Kirkendall, is one of our most promising fields. It was the hope of the Board that our Young People might support, as their own, this Americanization work. As this was new, and no literature had been prepared for their use, the Young People's Department did not come up to our expectation. No blame is attached to them, however. Another year we shall realize our hopes. The work has grown remarkably, until another helper is a necessity.

One of the growing and promising interests of the Home Board is the work among Farm and Cannery Migrants, maintained by a group of denominational women's Home Mission Boards through a joint committee. It is our hope to have one of our own girls at one of these stations for the summer of 1923. Twelve hundred dollars supports a station for a summer season. Three hundred dollars supports your own representative at a station. We feel that God has greatly blessed the efforts of this organization.

The greatest achievements have been along educational lines. By concentration upon the four lines of work above mentioned, Americanization, the logging camps, race relationships, and migrant possibilities have become real to us. As a result of this educational work the finances have grown until, in the last single month of this quadrennium, as much money was received as in a whole year fifteen years ago. This quadrennium totaled \$30,229.00 for Home Missions from the Woman's Board, and this does not include the large amounts contributed from our sisters from the Southland, whose money does not pass through our Treasury, and so does not appear in our totals, neither are the Home Mission gifts of the women of the Ontario Conference included, as they do not come through the Treasury of the Woman's Board.

Finances are needed in bringing America to Christ, but the most hopeful attainment that the Woman's Board can record is the interest that has been created in the young life in our homes that has impelled them to pledge their consecrated youth with all of its vision and enthusiasm to the Master's use in making America a land of Liberty, for "If the Son therefore shall make you free, ye shall be free indeed."

Report of the Commission on Foreign Missions

MEMBERS OF THE COMMISSION

Morrill, Mrs. Alice V., 20 College Place, Defiance, Ohio, Chairman.
 Fletcher, Rev. W. P., 162 Westmount Ave., Toronto, Ont.
 Alden, Miss Bessie, Providence, R. I.
 Atkinson, Rev. J. O., Elon College, N. C.
 Beaver, Mrs. Carrie, Advance, Ind.
 Garman, Rev. Clark P., Tokyo, Japan.

Gettis, Mr. M. A., Greenfield, Iowa.
 Hardcastle, Rev. H. S., Yale Station, New Haven, Conn.
 Martin, Rev. W. H., 1227 Home Ave., Dayton, Ohio.
 Willard, Rev. M. E., 6 Townsend Ave., Danville, Ill.
 Woods, Rev. S. M., Vandalia, Ohio.

This is the day of large things—mighty problems, giant enterprises, limitless resources. A feeble note is lost in the general clamor. Into the face of the world's unrest, God flings his challenge to a task that will tax all its resources, absorb its energies, be worthy of its powers—the task of binding together all nations, made up of diverse peoples and races, into one great brotherhood in Christ.

The missionary enterprise is a crusade, but it is a twentieth century crusade, infused not only with the spirit of courage and sacrifice, but with modern methods of strategy, far-sighted planning, and wise conservation. Its aim is not to rescue the tomb of a dead Christ, but to make the living Christ King over all nations.

This Commission understands the supreme *Aim of Foreign Missions* to be as follows: To make the Lord Jesus Christ known to all men as their divine Savior, and to persuade them to become his disciples; to gather these disciples into Christian churches, which shall become self-propagating, self-supporting, and self-governing; to co-operate so long as may be necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Jesus Christ.

The *Achievements* of the quadrennium and present status of the work on the field will be reported by the Foreign Mission Secretary in detail. The Commission finds a most encouraging increase in sympathetic, active interest in missions among our constituency as evidenced by increased financial receipts and greater willingness to co-operate in the plans outlined by our executive officers. This is due, in part, to the work of the Forward Movement, and in part to the constructive, educational work which has been and is being carried on through the mission office. The splendid results already obtained from the visit of our Foreign Mission Secretary to both of our mission fields convinces us that such visits are of great benefit to both the church abroad and the church at home. It is the judgment of this Commission that there should be an official visitation of all of our mission fields at some time during each quadrennium.

We heartily approve the very definite and far-sighted *Policy* which has been adopted by our Mission Board, including as it does, plans for enlarged equipment in both of our present mission fields; the development of the industrial work and inauguration of medical work in Porto Rico; the establishment of dormitories in Japan; the necessary increased force of workers and the opening of a new field in West China.

We believe that the home church is challenged by:

PRESENT DAY CONDITIONS

Porto Rico

Missionary work in Porto Rico has never been easy. In addition to the

fact that the climate is very trying to the average foreign worker, there are certain conditions that render the work exceedingly difficult.

One of these is the strong prejudice against any form of Christianity on the part of the thinking population, occasioned by the fruits of Roman Catholicism in Latin America. To overcome this prejudice required time, and the task is not completed yet, though gratifying results are evident. Then, too, the Roman Church has energetically opposed Protestant missions in every conceivable way during all these years, thus rendering the task of planting the gospel in the island a difficult one. In spite of all difficulties, however, ground has been and is now being steadily gained. Another condition that renders work difficult is the extreme poverty of the large mass of people. The land is owned by only about fifteen percent of the population, a large proportion of the inhabitants being reduced to a condition of serfdom, thus rendering them economically dependent. Since the battle for a living is so extremely difficult and the lives of the mass so much of a drudgery, their morals are low and but little energy is left for aught else.

And then, the Porto Ricans are a sick people. Medical authorities tell us that only a small percent of the natives are free from disease. Malaria, hookworm, and a state of anemia, caused largely by malnutrition, have weakened the rural people so that many are unfit for continuous physical labor. Sufficient nourishing food and proper medical attention are outstanding needs—but they have neither. Diversified farming, if introduced and practiced, would enable the island, with its crowded population (there are 330 people to the square mile) to raise sufficient food for all, instead of having to import so large a portion of it, as at present. Agricultural missions have not as yet been introduced and the natives are farming in a very primitive fashion, even today. A real need of Porto Rico is a revolutionizing of their farming program, that she may become self-supporting. The other need above referred to, proper medical attention, should be supplied. Sixty percent of the people sicken and die without seeing a doctor or having his medicine. Scarcity of physicians, exorbitant charges for medical service, and the poverty of the inhabitants form a condition that is destined to exact a terrible death toll until remedied. Medical missionaries are needed and should be sent. They will help solve the problem. Traveling clinics and dispensaries established in sufficient numbers would play a large part in meeting the situation. There is still a very large percent of illiteracy among the people, only one-third being able to read or write. Ignorance invites and breeds disease. The inhabitants must be educated. Present educational facilities are very inadequate. There is room in the public schools for but forty-one percent of the children of school age. Much advancement has been made along educational lines since American occupation, but much remains to be done, as is evident from these figures. Many missions are conducting schools. Such work is productive of great good and should be encouraged.

The present status of our work in Porto Rico is in many ways encouraging. The recent deputation to our field, consisting of our Foreign Mission Secretary and Dr. J. O. Atkinson, called the missionaries and native workers together and outlined a fine, forward-looking program, admirably wrought out, looking to ultimate self-support. Such a program will doubtless tell in a large way for the evangelization of the island, as we believe the future will

show. The fact that the other missions are all working on similar programs will be an added stimulus to a successful issue.

In order that our work in Porto Rico may go forward as it should and that we might fully occupy and adequately work our field the following recommendations seem to be advisable in the prosecution of our work during the quadrennium just opening:

1. That we build within the next four years frame chapels at Descalabrado, Penuelas, Paso Seco, and La Playita.
2. Pending the securing and sending of a medical missionary to Porto Rico, that we establish dispensaries at Salinas, Santa Isabel, Arus, and other points where it may be deemed advisable.
3. That we secure and send to Porto Rico a kindergarten teacher who shall not only do kindergarten work herself, but, who may train native young women and have supervision of the work throughout the mission.
4. That we plan to erect, at an early date, a home in Santa Isabel for our native pastor there.
5. That provision may be made for seeking out and schooling natives who are looking to the ministry as a life work, but who are unable to educate themselves.
6. The larger development of industrial work whenever possible.
7. That the system of self-support referred to above be developed as rapidly as is consistent with the best interests of the native church.

Japan

For the past two decades and more the strategical importance of Japan in world affairs and the consequential importance of her Christianization have been recognized by all internationally-minded Christians. The Christian Church is fortunate in having a part, if all too small, at the very center of the present struggle for the Christian conquest of the world. Today Japan alone, of the missionary countries plays an important role in all international councils. Especially is her impact on other Oriental countries increasingly significant.

Not only does Christian world strategy demand increased attention to the problems centering in and growing out of Japanese life. The trend of events in the country point the same way. A decade ago among Japanese educators and thinkers there was a tendency to belittle religion of whatever name or nature. Today there is a strong consciousness of the need of religion's aid. Formerly the national spirit was so strong that many Japanese Christians questioned the wisdom of increasing the number of foreign missionaries. Today, their requests for continued aid from America and Europe are definite and strong.

It was God who laid it upon the Christian Church to enter Japan in the days of her national childhood, and it is at his call that we continue our mission there in these crucial days. A wider field awaits us than we have ever dreamed of being able to fill. A foundation is laid capable of holding a much larger superstructure. The Associate Secretary of the National Council for Reduction of Armaments recently sent, through the Committee of Reference and Counsel of the Foreign Missions Conference of North America, an earnest communication to the Boards working in Japan which closed with these words: "It seems to us, therefore, that if various denominations can increase their missionary activities in Japan for the next ten years or so, and if they can co-ordinate their activities more definitely, a double purpose

will be served; first, the Japanese people will be brought more speedily under the influence of Christian teaching and the preaching of the gospel; and, second, these missionary activities will be contributing in a large way towards the safeguarding of international interests and the better security of the peace of the world."

We rejoice that missionaries in Japan have long recognized the capacity of the people for responsibility and leadership as is now being demanded by the natives of other less advanced mission lands. It is with pleasure that we note that our own Japan Mission is studying plans whereby the Japan Christian Conference may assume still further responsibilities in church administration. As rapid as has been the increase in contributions to church work by the Japanese churches, doubtless this record will be greatly excelled by a successful transference of responsibility to their shoulders. Should this succeed, some of the needy places long waiting for workers might be added to our roll of outposts.

We feel no little satisfaction in the provision of some of the much needed equipment for churches and missionaries. The Christian Church now owns in Japan six church buildings, each having a parsonage. Two chapel-parsonages are owned, while three more are being provided. Three homes for missionaries are owned. Aside from these, the lots have been purchased and the funds in hand for the erection of a fourth mission home and a building to house a church, kindergarten, and other institutional work. Two kindergarten buildings are also owned and a lot on which a chapel will be erected. Needs for the near future include two chapel-parsonages and lots; home for a single missionary; a new church building for the Azabu church. We have long realized that the present building was inadequate for this growing, active church, and was unworthy to represent the Christian Church in the Japanese capital.

Parallel with, if not paramount to the need for equipment is the need for a proper corps of workers. It is our conviction that the maintenance of the work even at its present status demands the immediate addition of another family. It takes a number of years for one to reach the point of efficiency.

The training of Japanese young men and women for places of Christian leadership was never more important than it is today. For the first time in several years we have young men in training for the ministry. Young women are also training to become kindergarteners or Bible women. These recruits require increased support, and their numbers should be enlarged by every suitable applicant.

In denominational co-operation, support of the following should be continued: Sendai Orphanage, Christian Literature Society, The American School in Japan, and the recently established Newspaper Evangelism Work, which should have increased support.

China

What shall we say of China—on whose ancient threshold our Church stands, preparing to enter her wide-open door? We will let Dr. C. C. Wong, a prominent official of Peking, speak:

You have taken away the ancient religions of the Chinese people. Our temples are forsaken, our idols are forsaken in the market places. With the ancient religion has gone the moral control which these religions exercised over the peoples as a whole. But you have not sent us sufficient number of teachers and missionaries to give the Chinese a positive substitute for what

you have taken away. Unless Christian influences can be multiplied soon, there is no hope of China's achieving a stable government or taking her rightful place of responsibility in the fellowship of nations.

Again, Victor Murdock, president of the Federal Trade Commission gives as the result of his recent observations of conditions in China that unless China accepts Christianity, the world has still to witness the greatest calamity it has ever known. Here are two concurring opinions of two men of different races, walking in paths of life lying far apart. What is our answer to China's call?

On February 1, 1921, authorized members of the Mission Board of the Southern Christian Convention and of the Foreign Mission Department of The American Christian Convention met in a manifestly spirit-filled and epoch-making meeting. After thorough, frank, and prayerful discussion it was voted to open work in China. The Southern Convention Board agreeing to provide, first, a certain amount for equipment in our Japan field. As soon as this should be provided, fifty percent of their foreign funds were to be used for the China work, supplemented by a twenty percent increase from The American Christian Convention Board for a period of five years. These conditions being met, the Southern Convention Board agreed to put fifty percent of its foreign funds into the general fund for foreign missions. We are glad to report that the funds for the equipment for Japan have been provided and that money is being laid aside for the China mission.

Without doubt this is the most compelling challenge ever given to the Christian Church. For while we are preparing to enter a new field, we are, at the same time, preparing for greatly enlarged work in Japan and Porto Rico. Because a new child is coming into our family we shall not love the older ones any less; our love, sympathy, interest, and gifts must be enlarged to meet the new obligations. Millions across the sea are waiting, our Lord Jesus Christ is waiting—for us.

STUDENT VOLUNTEERS

The missionary is the heart of the missionary enterprise. Take the heart away and the body collapses. Therefore the continual recruiting of our missionary forces is of the utmost importance. We rejoice to find that our mission office has the names of sixteen Student Volunteers. On these young men and women, who have pledged their allegiance and their lives to the interests of the Kingdom of God and the spread of the gospel throughout the world, rests in a great measure the future of the work. Theirs it is to carry towards a glorious completion the tasks to which you and I have been assigned. Theirs it is, in all probability, to carry on that work in the face of conditions against which those we have had to cope with seem mild. For them to attempt the execution of the great commission, inadequately equipped would be nothing short of a calamity. And the challenge comes to your ears and mine, to your church and mine, to your conference and mine—to *every* professing follower of Jesus Christ to take cognizance of our duty towards our own student volunteers as well as those who are now in the harness in the fields across the sea.

Your Commission is convinced that we should encourage these young people with our support; give them opportunities for service while they are training for the great work ahead; give them every available means to take part actively at conference and other assemblies, and let them be known to us

all. We believe that the General Board should know every student volunteer in our entire denomination and keep in vital touch with them through our executive officers. We believe that the great missionary work should be presented in all of its challenging force to the young people of our homes, our churches, and our schools.

WOMAN'S BOARDS

During their thirty-six years of organized life our Woman's Mission Boards have demonstrated their value to the Kingdom enterprise. The executive committees of both the Woman's Home and Foreign Boards have unanimously voted to unite and form one Woman's Mission Board. This Commission approves such, believing that it will increase their efficiency in action and memorializes the *Commission in Organization* to present the matter to the Convention for decision.

DEVELOPMENT OF THE HOME BASE

If the supreme business of the Church of Christ is the evangelization of the world, the supreme duty of the Church is to devote itself with a purity of aim, a tenacity of purpose, an ardor of conviction hitherto unattained, to the fulfillment of this duty until its mission be accomplished. Believing that the strategic point of the foreign missionary enterprise is the local Church we call the attention of the denomination to the following factors in the development of a strong home base.

MISSIONARY EDUCATION

Your Commission is persuaded that the challenge of a world's need can never be met by a hand to mouth policy of seeking to raise so much money because the present need is now so great. We must take a far look ahead and train generation after generation not only to believe in the Great Commission but to know its essential why and how to carry it out in the most effective way. We are aware that this field has been cultivated for some time; we must more intensively cultivate it.

There are various ways in which this can be done. We believe that once a month the pulpit should give definite missionary facts and instruction; that once a month the weekly prayer meeting should be devoted to missionary education; that in the mid-week gathering of any of the organizations the mission work should be given at least monthly and carefully prepared thought. If weekly study classes can be carried on so much the better, but our belief is that every section of the church should be reached with missionary instruction.

We believe that a great field of usefulness lies before the Mission Group leaders and chairmen of local church missionary committees; and urge our conferences and churches to utilize them to the fullest extent.

Through our Sunday-schools also, the missionary education work should be aggressively carried on. We would urge well selected teachers and officers; the introduction of the duplex envelope into our Sunday-schools; or failing this the whole offering to be given once a month to missions, and upon this day ten or fifteen minutes of the worship period of the school given to missionary songs, facts, and challenges; mission study once a month in connection with the mid-week activities of the organized classes; "Graded Missionary Instruction in the Sunday-school," by Fredrica Beard and "Missionary Education of Juniors," by Gertrude Hutton, are very helpful books in this work.

But the home is the first and greatest missionary school. We would respectfully urge the homes to have coming thereto missionary periodicals, especially our own *Christian Missionary*; to remind them of the wealth of fascinating missionary books suitable for all ages; of the value in character building of teaching our boys and girls not only how to save but how to spend their money. The parents who teach their children to tithe are not primarily making a contribution to church financing, but to the development of rugged character.

STEWARDSHIP

The mission work of nearly all denominations has fallen upon critical days. While the several forward movements have proven great blessings to the churches, they have also taught us many warning lessons. One of the most important ones being, that the giving of the Christian Church must be founded, not upon a spasm of emotion, but upon continuous, thoroughgoing education, which shall cultivate an intelligent interest in the extension of the Kingdom and which shall lead givers to form habits of giving systematically and proportionately. We must learn that there is a difference between recognizing God's supreme ownership and acknowledging it.

It is evident that our Church will never be able to carry on to completion the advance work on the foreign field provided for by the policy of the Foreign Board unless the lessons of stewardship are learned by all of our people—young and old. The whole missionary educational program should enforce the necessity for practical and immediate expression of sympathies and impulses aroused.

LOYALTY TO ESTABLISHED AGENCIES

The Mission Board is the channel through which the Church discharges its debt to the non-Christian world. For us, the members of Christian churches, the right channel for the expression of interest in the foreign field is the authorized agent of our own denomination. The evangelization of the world is a transcendent enterprise; it will never be accomplished by sporadic enthusiasm. The Mission Board was created as the agent of the church members who share equally with it the responsibilities with which it is entrusted. Never has there been a time when loyal support of the recognized and established agencies for missionary effort was more imperative.

SPIRITUAL EMPHASIS

We urge increased attention to these basic principles without which this work can but fail; waiting upon God to discover his plans for the work; a closer communion with God, that the plans may be put into successful operation; the systematic training of the next generation, by precept and by example, in the habit of intercessory prayer; a deliberate and definite effort to bring the entire membership of the Church into that appreciation of Christ's mission which will make each member an enthusiast for missions.

UNION ENTERPRISES

The foreign mission field is proving to be a veritable laboratory for union enterprises. They are realizing that unity means less emphasis on non-essentials, strengthening of the great aims we hold in common, smaller loss by duplication, larger effectiveness by concentrated action, and final victory. We note with pleasure that our denomination is co-operating in several union enterprises in both Japan and Porto Rico and that our missionaries are actively

engaged in them. "There is no national organization so well knit that it can be self-sufficient, no denomination or arm of the Church can preach the gospel alone. No mission can have a work so concentrated that it can afford to focus its eyes upon its solitary, successful preoccupation. 'Neither for these only do I pray, but for them also that believeth me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us; *that the world may believe that thou didst send me.*'"

RECOMMENDATIONS

1. That we endorse the policy of the Foreign Mission Board as outlined by the Foreign Mission Secretary.
2. That we approve the action of the Southern Christian Convention Board and The American Christian Convention Foreign Mission Board relative to opening work in China.
3. That we seek a ten percent increase in gifts and in our staff of workers for our present fields, each year of the coming quadrennium.
4. That more recognition be made of our Life Recruits at our Conference and general assemblies.
5. That the general Mission Board elect a committee of Missionary Education who shall prepare and select material for graded missionary instruction and who shall effect the co-ordination of the missionary education of the entire church.
6. That each of our Sunday-schools be asked to elect a Superintendent of Missions and to give at least one offering a month, and that upon this day ten or fifteen minutes of their worship period be given to missionary songs, facts, and challenges.
7. That our official leaders and pastors be asked to place greater emphasis on the supreme importance of missionary training in the home.
8. That loyalty to our Mission Board and its authorized work be considered a sacred obligation by every pastor, local church, and conference.
9. That we continue to co-operate with union enterprises on the foreign field.
10. That our whole brotherhood be called upon to put spiritual values first. To give themselves unstintedly to definite prayer, that obstacles may be removed, that hearts may be opened, that goals may be reached to the end that our Lord Jesus Christ may be crowned Lord of all.

ALICE V. MORRILL, *Chairman.*

REPORT OF THE WOMAN'S BOARD FOR FOREIGN MISSIONS

BY THE PRESIDENT MRS. ALICE V. MORRILL

Thirty-six years ago the women of the Christian Church stepped out on their great adventure of faith. Over a path untrod before they have gone steadily forward. From this hilltop of thirty-six years of organized work we look down upon a path which has been made with infinite care and unceasing prayer.

I am sure all will agree that women have demonstrated the value of their contribution to the mission work of our Church. A distinctive feature of our woman's work has been the voluntary service rendered. Hundreds of women throughout the years, from the general boards through the conference boards to the local societies, have studied and read, written letters and sent reports, trained young people and taught little children, inspired and organized, prepared and distributed literature, prayed and planned and given—a service unstintedly rendered and which no earthly record can ever show.

We have nearly one thousand Life Members at the present time, 222 having been received during the last quadrennium. Incomplete reports tell the story of forty conference boards, 407 local societies, and five thousand women.*

A few weeks ago I had the privilege of studying the old records of the Foreign Board. I was impressed anew with the broad, deep foundations which our mothers laid, foundations for so many activities which are now firmly built into our very life as organizations. Our women were pioneers in missionary education. On December 10, 1888, the first missionary leaflet of our church was printed by the Woman's Foreign Board, having been written by Mrs. J. B. Weston, the first president of the Board. During the past quadrennium our Boards have printed 193,115 copies of forty-eight different publications. The total cost of the new stock has been \$2,187.04. One hundred twenty-eight thousand five hundred and ninety-five pieces of literature have been distributed, 17,832 mite boxes and 25,000 Thank-offering envelopes. At a meeting of the Foreign Board, held at Craigville, Mass., August, 1893, the following resolution was adopted: "We believe that the interests of the cause of missions would be promoted by the publication of a magazine devoted to missionary intelligence, which could be published at a price that would enable it to reach all our families." *The Christian Missionary* was the result of this feeling of need born in the hearts of a few women. A very definite part of the work of our Boards has always been the promotion of the circulation of our missionary magazine. During the quadrennium we have established headquarters in Room 25, C. P. A. Bldg., Dayton, Ohio.

During the first year of our organization we received \$395.37; during the quadrennium just closed our receipts were \$50,359.40, a gain of \$15,095.28 over the preceding quadrennium. Ten years ago we assumed the support of the Sendai Field in Japan, which has been the main object of our gifts ever since. Pastors and Bible women in both Japan and Porto Rico are supported by several conference boards. We have always been interested in securing better equipment for our foreign fields. The first venture of this sort was launched July 29, 1891, when it was voted to provide baby organs for our churches in Japan. Two chapels and one parsonage have been built in our Sendai field by the women, and the funds have been gathered for another during the past quadrennium. Several thousand dollars have been given to the Mission Home fund, and the Home in Ponce was purchased by our women.

Our Foreign Board is a member of the Federation of Women's Boards for Foreign Missions of North America and contributes each year to the work of providing Christian literature for the women and children of the Orient.

Every step has been one of dependence on God. We have the names of 1488 pledged intercessors. This Circle of Intercessors impresses upon our spirits the sense of that divine nearness and uplift which alone gives enduring enthusiasm to any cause.

Thus with our eyes to the hills, our trust in God, our faith the victory, we turn from looking at the widening road of the past to a future all unknown, but already bright with the promise of larger opportunities for service than our women have ever attempted. The beginnings have been noble, the growth commendable, but the task of 1922-23 is unfinished while there are women in our churches who know not the joy of a life of service, and while there are

women out in earth's shadowy dark places whose hearts have never opened to the Christian message.

This brief history of the past is given as a reminder of beginnings from which the undying womanhood of the Church is to go on, not as though it had already attained, either were already made perfect, but forgetting those things which are behind and reaching forth unto those things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus.

*The work of our Young People's and Cradle Roll departments are given by Mrs. Howsare in the report of the Home Board. Our departments have always been for both Boards.

Report of the Commission on Stewardship

MEMBERS OF THE COMMISSION

Watkins, Rev. E. A., 557 W. Elm St., Lima, Ohio, Chairman.

Barrett, Rev. J. P., Reidsville, N. C.

Bennett, Rev. E. E., Cynthiana, Ind.

Caswell, Rev. E. R., 198 Baldwin St., Laconia, N. H.

Cortner, Rev. Arlie E., Albany, Ind.

Harper, Mrs. W. A. Elon College, N. C.

Johnson, Mrs. C. W., Urbana, Ill.

Rockwell, Rev. W. D., Medway, N. Y.

Sanford, Mr. W. S., Ashton, Ill.

Sims, Mr. H. E., Piqua, Ohio.

West, Hon. J. E., Suffolk, Va.

The following report is based on the answers given to questionnaires sent out to all members of the Commission, and in addition, to fifty of the leaders of our church, supplemented by an extensive correspondence with the Stewardship Leaders of other denominations. The conclusions herein set forth represent the summing up of opinions expressed, in the main, by all those consulted in the matter under consideration.

Your Commission is glad to report a revival of interest among the masses of our constituency, in Christian Stewardship. The past quadrennium has been marked as a period of readjustment; lives, careers, philosophies, traditions—interrupted and broken by the War—are beginning to take on new and more vital shape. In the general reorganization and readjustment that followed the War, it was inevitable that the whole question of man's religious duty should irresistibly come to the forefront. The new emphasis that is being given to Life, as a Stewardship Obligation, to properly use all that has been committed to our care, time, talent, ability, and possessions, as a sacred trust from God, is the startling revelation of this hour and bears witness to the new awakening that is upon us.

CALL FOR SERVICE

The times are vibrant with a new call for service. The War discovered for us vast human stores of self-sacrificing energy, available now for worthwhile spiritual conquests. The challenge that FACES US NOW AS A Church, is whether or not we shall heed the call to dedicate all of our life, give all our energies—yes, make even greater sacrifices of time, talent and treasure for the propagation of our Christian Faith, than we were willing to give for the sake of victory in war. We believe that the challenge then, to save our soul by spending it, is a vital and fundamental one; and that it is as much a challenge to the Church, as an organization as to single individuals. Churches have souls to save. The Christian Church has a soul. It has

at times seemed small and somewhat withered. This, however, was when the Christian Church was thinking only of its own soul, and forgetting the soul of the world. The hour of destiny for us has struck; and we must, if we would live, gather our scattered energies together and use them in universal service for the immediate extension of God's Kingdom, forgetting ourselves, as we forget the heart-throbs of our own bodies, in our service for others.

PRINCIPLES OF STEWARDSHIP

The basic principle of our Stewardship faith has its roots deeply imbedded in the rich experiences of the race, as well as in the deeper subsoil of the needs of humanity, together with a consuming spirit of love and service that burns with a passion and zeal for the salvation of the whole world; which expresses itself in a life of self-forgetfulness and loving devotion. The principles upon which the teaching of Stewardship depends have been known and recognized as facts since the beginning of the spiritual history of mankind. It is as old as the race, and born in the first awakening moments of the spiritual consciousness of man. It has been organized into the very warp and woof of life, and incorporated in the first articles of God's eternal covenant with the race. That regulating and governing principle has grown with the ages, until now, our Christian Gospel of love and service calls for such a devotion and sacrifice, as an adequate expression of our Christian Faith, that we dare not set limits beyond which it shall not go; neither are we safe in the expression of that stewardship of life, with less than the minimum of time, talent, and treasure, determined upon as a norm in the wisdom and practice of the ages. We are of the opinion that the historical basis for the practice of Christian Stewardship is adequate and sufficient; that the needs and demands of the time are insistent; that our whole philosophy of Christian life and service, warrants a persistent and ever increasing emphasis upon the Christian's obligation, to consider his whole life, including his time, abilities, and possessions, as a sacred trust from God, that we dare not repudiate, unless at the cost of any worth-while spiritual life and experience.

We dare set no limit to the application of the principle of Stewardship. Our Christian Gospel grants the largest possible freedom in the expression of our Christian Faith, always consistent with circumstances and conditions of economic life. "In many cases the tithe is as shamefully little as in other cases a tithe may be a questionable excess." To say the least, it is an average expression of our stewardship of possessions, and a safe minimum and a working norm by which to be governed. Anything less than the tithe, as a rule belittles the Kingdom and dishonors God.

THE LOVE TEST

Our survey leads us to believe that the practice of the principle of Stewardship, the training of ourselves to realize that all that we do is done in God's honor; and the setting aside of a certain part of our time and money for direct Christian Work through the church, is not the only—but perhaps the best—method of showing our love to God. Inarticulate love is likely to become meaningless, to us at least. Our verbal expressions of love to God are not all-important, in God's sight, it has a larger meaning to him, when it takes the form of some unselfish service. Worship is meaningless without sacrifice. This principle applies to our use of time and talents. Time that is deliberately wasted; opportunities that are sacrificed; talents that are

buried and unused; possessions that are expended for selfish gratifications, or loosely used to satisfy fleshly desires and appetites—all these bear witness to a serious poverty of soul, and a lack of love and honor to God.

THE MONEY TEST

"You can tell the honesty of a man's interest in anything by the way he puts his money into it." "Money is the acid test of character." Money is a very vital part of our personality. Stewardship of possessions reveals the preference of the individual. Our attitude to our property, quite largely determines our interest in the Church and the Kingdom. Settle this right, and we settle a great many other vexing questions.

We are of the opinion that the tithe should constitute the minimum, the norm, and standard for Christian giving. The tithers are the most intelligent and liberal supporters of all benevolent and missionary enterprises of the church. Missions is never a "question" with real Christian stewards. They constitute the bulwark of those who are in sympathy with and the supporters of all the forward looking programs of the Kingdom. However, Tithing Stewardship must be a part of the stewardship of the whole life. It must not be allowed to deteriorate into a mere financial scheme, but a great spiritual movement in which God is given first consideration, and the Kingdom interests first place in any worth-while program of life and service. Stewardship must be infinitely more inclusive than the tithe. It includes the tithe but it is more than that. It must include a program of definite, systematic and proportionate giving. The needs and demands of our modern Christian life are so far above and beyond those of earlier Christianity, that the requirements for Christian giving are far beyond anything, that the Old Testament Jew, or the New Testament Christian could have dreamed or thought. Such a program of proportionate giving does not mean that any individual should give any stated percentages, arbitrarily fixed by the leaders of the church but that opportunity should be given to every one to assign, after careful thought and prayer, a due proportion of their income, fixed by themselves, but determined by a sane and sound philosophy of Christian life and service as well as a love for the Master that burns and consumes with a passion. As a beginning of the practice of Christian Stewardship, we may remember that, "the setting apart of some proportion of income is of more importance than the exact determination of what that proportion of income shall be."

BUSINESS PRINCIPLES

We need to impress on our Christian business men the claims of the Kingdom, with an emphasis never known before. Thus far "we have not made the Christian business man feel that he is under as holy and binding an obligation to serve Christ and humanity unselfishly, through his business, as the ministry is through its talent." He must be made to feel that the same principle applies in the spiritual world, that he consistently maintains from year to year in his business life, viz: the setting aside of one-tenth of the income for depreciation. The same principle applied to the spiritual life means that one-tenth of the income is set aside to replace depreciation of his own personality. The tithe should be devoted to this spiritual purpose for the individual and for society, just as the tithe of the product of the factory is set aside to maintain that factory at its highest efficiency. The Church is warranted in bringing such pressure to bear upon Christian business men.

They have already adopted the Christian principle of the separated portion. They could not conduct their business otherwise. We need to call their attention to this life saving principle which they employ, and urge that that same principle be carried over into the spiritual life, as a means towards conserving spiritual life and power and developing that life to a maximum efficiency.

METHODS

Our financial policy has been haphazard and inadequate to say the least. This, because of a failure to appreciate the basic nature of Christian Stewardship, and an adequate method of teaching it. Our Stewardship program has been left to the option of the local pastor, and that in many instances, to men who were uninformed and unwilling to qualify for such leadership, and unfortunately in many cases, to those who were out of sympathy with the idea and antagonistic to it. Thus, we have made it a side issue, an occasional dash, a flash in the pan, now and then a drive, that can be taken or left alone—instead of a constant and working program of all our Christian life.

The matter of church budgets and methods of providing the same, and an adequate financial program needs our serious consideration. In a very large number of our churches, budgets are inadequately arranged, and in a much larger number, no effort is made to budget the current expenses and benevolences at all. Many of our rural churches and some of our village churches continue the haphazard practice of depending on the annual subscription, payable quarterly, for the current expense fund, and depend on chance and inspiration of the occasion for the benevolences, and in many, many instances receive these offerings without the necessary preparation, other than the mere announcement that the offering would be taken, with possibly a sermon on the subject on the day the offering is received. In most of our city churches and in the stronger rural and village congregations, efficient methods of finance have been worked out and made effective. The time is ripe for a revision of our whole financial program, beginning in the Convention and reaching down to the local church. As a means to this end, we believe that the Forward Movement should especially emphasize Christian Stewardship of life, time, and money, throughout the coming quadrennium, and that the raising of the whole church budget, local and general, should be under the direction and supervision of some agency as may be provided for by this Convention. The every-member-canvass for current expenses and benevolences, need the direction and supervision of some central agency, organized or created by the Convention. It need not mean more machinery and organization, but a widening of the scope of existing agencies.

SURPLUS WEALTH

We have not yet touched the hem of the garment of possibility as to the potential power of wealth in our church. Men whom God has abundantly blessed financially, need to be made to feel their obligations as Christian stewards, in the administration of property, with which God has endowed them. The tithe should be the barest minimum to those whose incomes are far beyond their needs, and in most cases, not the tithe, but one-fourth and one-half the income should be turned into the Lord's treasure as a fitting expression of stewardship and gratitude.

We, therefore, submit the following recommendations:

1. That it be the sense of this Convention, that a recognition of the

principle of stewardship, of life, time, talent, abilities, and possessions is fundamental and basic to all worth-while spiritual life.

That the challenge of the hour is for all Christians to set themselves to the task of an adequate expression of that principle in daily life and service, in the acknowledgment of God's Sovereignty and ownership in our lives, both spiritual and material.

2. That a special Stewardship Campaign be conducted throughout the year following the Convention, beginning with January 1, 1923.

That such Campaign be under the direction and supervision of such agencies as determined upon by this Convention.

That said Campaign include every conference and church in the denomination and all the various organizations in the church, to the end that stewardship may be made a part of the very life of the church, including life, time, talents, relationships, and possessions.

3. That this Convention endorse with new emphasis, as a vital part of above Stewardship Campaign, the movement to secure ten thousand tithers in the Christian Church.

4. That throughout the quadrennium, we hold before our churches and constantly and consistently, and with great emphasis, the claims of Christian Stewardship upon our lives, especially emphasizing the vital necessity of some definite and concrete expression of such stewardship.

That our pastors and ministers and lay leaders be urged to sound the stewardship note throughout the quadrennium, and at an appropriate time each year, special emphasis be given to the subject in sermon, printed matter, and class discussion, directing thought to the rich and abundant teaching of the Scriptures on the subject, and that an opportunity for enrollment in the Tither's League, be given as often as convenient and practicable.

5. That we urge the appointment of Benevolent Secretaries in all churches and conferences, the same to be the benevolent member of The Forward Movement Committee, whose duty it is to have supervision of all matters of finance, assisting churches in the working out of financial programs, budgets, and the every-member-canvass, and to assist in campaigns of education and agitation, with reference to the adoption of the stewardship principle, especially in the financial program of the church.

6. That this Convention urge our pastors, ministers, and lay leaders, to make special study of the subject of Stewardship, reading the rich and abundant literature available, and that wherever possible and practicable, stewardship classes be organized in the various working units of the church, and that literature be provided and distributed in liberal quantities throughout the year, regularly and systematically, as the means toward the development of a larger and more general spirit of stewardship among us.

That an adequate and sufficient supply of Stewardship Literature be provided for free distribution among the churches of the Convention.

7. That some uniform system of finance be determined upon by this Convention, articulating convention, conferences, and local churches.

That this matter be placed in the hands of the Executive Board or some such board as may be designated by this Convention to work through a like board in the conference down to the local church.

That such Secretary and Board have charge of developing and expanding some working program of teaching and installing better financial systems into the local churches, promoting every-member-canvasses, working out suitable budgets and co-ordinating the various financial enterprises of the church,

co-operating with the various Benevolent Boards, Mission, Sunday-school, Education, etc., in the promotion of the entire program of the church.

8. That we endorse and urge the use of some form of the Duplex Envelopes, for raising current expenses and benevolent funds in all our churches.

That we urgently request all our churches to adopt the every-member-cavass method of raising funds, and that wherever possible, such offerings, both current expense and benevolent, be made on the weekly basis.

9. That this Convention prepare an annual budget of expense covering all denominational work to set before our people each year.

That it be divided on a pro-rata basis.

That this Convention assume its proportionate and full share of the annual budget of current expenses and promotional costs of the Federal Council of the Churches of Christ in America. of which it is a member, and that said item be included in the budget of expenses of The American Christian Convention.

10. That this Convention adopt the Interchurch Christian Stewardship principles, and urge that they be incorporated in the working program of all our churches, as follows:

1. God is the owner of all things.

2. Every man is a steward and must give account for all that is entrusted to him.

3. God's ownership and man's stewardship ought to be acknowledged.

4. This acknowledgment requires, as part of its expression, the setting apart for the extension of the Kingdom of Christ such a portion of income as is recognized by the individual to be the will of God.

5. The separated portion ought to be administered for the Kingdom of Christ and the remainder recognized as no less a trust.

11. That at least one lesson per quarter on the subject of Stewardship be incorporated in our Sunday-school Literature with the co-operation of the Secretary of Stewardship.

E. A. Watkins, Chairman.

Report of the Commission on Christian Endeavor

MEMBERS OF THE COMMISSION

Morgan, Rev. J. F., Chairman, Winchester, Va.

Bouman, Rev. Dennis, Defiance, Ohio.

Carter, Rev. Levi J., Eaton, Ill.

Cotton, Rev. E. T., Oshawa, Ont.

English, Rev. R. G., 126 Chestnut St., Albany, N. Y.

Hurst, Rev. Alfred P., Albany, Mo.

Kegg, Rev. J. S., Pleasant Hill, Ohio.

Kirkendall, Miss Frieda, 15 Bartlett St., Haverhill, Mass.

Knight, Rev. J. V., Raleigh, N. C.

Rector, Rev. O. V., 902 S. Main St., Goshen, Ind.

Sando, Miss Etoile, Chillicothe, Ohio.

Your Commission on Christian Endeavor wishes to make the following report:

The organization known as the Young People's Society of Christian Endeavor was founded a little more than forty-one years ago by Rev. Francis E. Clark, in the Williston Congregational Church, Portland, Me., of which Church he was the pastor.

Since its organization, the movement has grown from one to more than a hundred thousand societies, and a multiplication of the original fifty-seven members by more than three hundred thousand, until the number of the past and present Christian Endeavor comrades is now estimated at eighteen million.

The society has spread from one little corner of the United States to every continent and nation between the Poles.

The active membership of the Society today is about four million. These four million Endeavorers belong to a hundred different denominations, live on five continents, and speak a hundred languages.

The principles of Christian Endeavor are, (1) Outspoken loyalty to Christ, (2) Constant service for Christ, (3) Constant loyalty to the church, and (4) Constant fellowship with the people of Christ. It stands for the unity and fellowship of all who love Christ. It stands for open, and frequent confession of, and service for Christ. It also stands for the expression of the religious life through the prayer meeting, the consecration meeting, the committees, the Quiet Hour and the Tenth Legion, and multitudinous other religious activities. It differs from the Sunday-school in that it is the Training School of the Church, whereas the Sunday-school is the Teaching School of the Church.

Our own Christian Church was the first to organize a Christian Endeavor Society outside the Congregational Denomination. The particular church to which this honor belongs is the Christian Church at Rockland, Rhode Island. Of this society, Mrs. A. E. Atwood under date of June 20, 1922 writes: "Our Society was organized November 22, 1881, being the third one to be started. There were twenty-two active and thirteen associate members. Walter Angell was the most active one in the movement who died within a year of its formation. I have all the old records, also the communications by letter between Mr. Angell and Mr. Clark about the forming of a Society. Throughout all these years we have always had a Society here, and many different times it is all the services we have had mid-week or Sunday except our Sunday-school. It has been really the means of keeping our Church open. We now have fourteen active members and four associate members. We have many faithful souls and much of our church membership is made up of those who have come out of our Christian Endeavor Society. We have always supported ourselves and also given away much, especially to foreign missions, also help pay for care of the church."

We should be proud, then, of the fact that we are the people who put the "inter" into this great interdenominational Society of Christian Endeavor, that has touched in a helpful way the lives of eighteen million young people.

Your Commission feels, however, that Christian Endeavor has not been given a fair trial by our church, and we hope that this convention will in some way make this fair trial possible.

We submit the following recommendations and suggestions:

The report was adopted except items I and 2 which were referred to the Department of Christian Education.

(I) We recommend a more thorough organization of the Department of Christian Endeavor, which organization should be headed up by the Department's Secretary, and to work with him should be not only the Christian Endeavor Board, but a Christian Endeavor Secretary under him in every conference and convention in our Zion.

(II) We recommend that the Christian Endeavor Secretary give his full time to the work of his department; the salary and other details to be worked out by the Christian Endeavor Board.

(III) Your commission suggests the great need of Encampments (i.e. training schools for Christian Endeavor and Sunday-school workers, and volunteers, for life service) for our young people. Such encampments should

be held for our young people in Canada, and in the East, West, North, and South sections of our Church.

(IV) Your Commission would favor the formation of a Board of Christian Education composed of the Sunday-school and Christian Endeavor Boards, or the forming of a governing Board for all Young People's work, provided Christian Endeavor is to remain a distinct part of combined, or new Board.

(V) We recommend the Four square Campaign of the United Society of Christian Endeavor to all our Societies. This campaign emphasizes the importance of graded Christian Endeavor, in making prominent, Junior, Intermediate, Senior departments for the children, youth, older young people, and the Alumni for the graduates. It defines the principles of Christian Endeavor, points out the sphere of action for the Society, viz—the home, the church, the community and nation, and the world. This Four square Campaign also indicates the tools and weapons we use in our service for Christ and the Church, and will be of great help to any society that will be guided in its work by the suggestions contained therein.

(VI) We recommend that each local conference or convention give at least a morning, afternoon, or evening session, entirely to Christian Endeavor in their annual meetings, or better still, each conference or convention should have a Christian Endeavor convention of its own, and these conventions should plan for one-day institutes on Christian Endeavor work, which might be held along the line of the Educational Conferences which have been conducted by our Forward Movement Department.

(VII) Your Commission wishes to congratulate the Southern Christian Convention on the employment of a full-time Religious Education Secretary, through its Board of Religious Education, and feels that this is a leading out on the part of the Southern Convention in the right direction.

(VIII) Your Commission wishes further to express its willingness and earnest desire to co-operate fully with all other departments of the church, and to do its part in carrying out any Forward Movement program that may be decided upon at this convention.

J. F. MORGAN, Chairman.

Report of the Commission on Education

MEMBERS OF THE COMMISSION

Atkinson, Rev. D. B., Albany, Mo., Chairman.	Lawrence, Prof. W. P., Elon College, N. C.
Alexander, Rev. W. S., Merom, Ind.	Lewis, Rev. Herman A., Mt. Sterling, Ohio.
Avant, Rev. W. G., Franklinton, N. C.	Smith, Rev. Hugh A., Versailles, Ohio.
Clark, Rev. Raymond G., Stanfordville, N. Y.	Stover, Rev. John A., Avon, Ill.
Dawson, Rev. W. M., Yellow Springs, Ohio.	Summerbell, Miss Flora, Lakemont, N. Y.
Enders, Rev. George C., Defiance, Ohio.	

THE AIM OF THE COMMISSION

The Commission on Education has not devoted its energies to writing encomiums on education. The Christian Church believes in education as a policy. The Commission has endeavored to budget that belief in a program of action. We face an educational duty today and some stern facts in the realm of school activities.

The Commission has secured statistics concerning our institutions of learning. These statistics are incorporated in this report. An effort has been made to present the essentials of a Standard American College in as tangible form as possible. Our colleges have been compared with this Standard American College and their needs determined in part by this comparison. A study has been made of the resources of the Christian Church that might be mobilized in the interest of education. After comparing the actual needs of the colleges

with the resources of the Church probably available for educational purposes, the Commission has formulated a program which is presented to the Convention for consideration.

This in brief has been the aim and effort of the Commission.

STATISTICS OF INSTITUTIONS

Names of Institutions	Faculty				Students						
	Administrators	Professors	Other Instructors	Total Faculty	College	Academy	Music	Bible	Summer School	All other	Total Different Students
Defiance	5	26	22	49	205	8	56	5	234	4	472
Elon	17	12	20	46	259					70	329
Union Christian	3	5	6	13	22	39	25	10			96
Palmer	6	9	12	22	86	28	94	8	64	10	196
Palmer Institute- Starkey Seminary	2	11		11		75	4			7	82
Franklinton	10		10	10		27	14	9		68	98
Totals	43	63	70	151	572	177	193	32	298	159	1273

	Volumes in Library	Value of Scientific Apparatus, Library, Furniture, and Musical Instruments	Value of Grounds including farms	Value of Buildings	Endowment including notes and pledges	Total Value of Plant
Defiance	9,262	\$ 53,430	\$ 25,000	\$ 291,500	\$ 443,472	\$ 762,665
Elon	12,000	112,750	86,000	377,000	573,133	1,148,883
Union Christian	6,000	22,000	6,000	103,500	170,313	313,204
Palmer	2,700	12,840	10,000	172,000	107,255	304,670
Palmer Institute- Starkey Seminary	5,074	20,374	4,549	79,700	116,676	221,299
Franklinton	2,000	3,000	3,500	54,250	4,500	65,250
Totals	37,036	224,394	135,049	1,077,950	1,415,349	2,815,971

	Income	Expenses
Defiance	\$ 94,966.35	\$ 89,159.38
Elon	115,934.51	122,184.51
Union Christian	22,874.76	17,826.37
Palmer	36,617.79	39,096.28
Palmer Institute-Starkey Seminary	43,133.62	43,342.45
Franklinton	14,158.92	14,158.92
Totals	327,685.95	325,767.91

These statistics are for the year 1921-22.

AN EDUCATIONAL SURVEY

A survey of our educational activities for the past thirty years discloses some interesting facts. The following table is suggestive:

	1890	1922	Increase
Number of institutions	9	6	3*
Number of instructors	69	151	82

Number of students	1042	1273	231
Number of college students	120	572	452
Value buildings and grounds	\$269,500	\$1,212,999	\$ 943,499
Value of equipment	?	224,394	?
Endowments	165,011	1,415,349	1,250,338
Value of plants	434,511	2,815,971	2,381,460
Income	?	327,685	?
Expenses	34,287	325,767	291,480
*Decrease.			

Of the nine institutions on our list in 1890, two have been discontinued, one is not now affiliated with the denomination, and one has been consolidated with another college. One of our present colleges has been added to the roll since 1890. The above table indicates the progress which has been made in some elements of college life. The number of instructors has been increased. There has not been a large increase in number of students (231) but there has been a great change in the character of the students. The number of college students has increased from 120 to 572. There has been commendable growth in the value of the plants.

While the colleges have made considerable growth, and might be considered from the point of view of 1890 fairly well equipped, they are from the point of view of today in need of buildings, equipment, and endowments. It is difficult to determine what constitutes an efficient college. Many States are establishing by law standards for colleges. All of our colleges are located in States where they are in competition with these standard colleges. Besides this, college associations are adopting new standards, and everywhere there is a disposition to discount the work of institutions whose standards in material equipment and teaching force are below those of the college associations. While money does not make a college, there is a minimum in material resources and in number of teachers and students below which no institution can drop and still do efficient work. A very small college is a very expensive institution on the basis of cost of educating the individual student.

Our colleges are facing the problem of standardization.

THE STANDARD AMERICAN COLLEGE

What constitutes a Standard American College?

In recent years many attempts have been made to determine what constitutes a satisfactory college. The North Central Association of Colleges and Secondary Schools defines a college as follows:

"The Standard American College is a college with a four-year curriculum with a tendency to differentiate its parts in such a way that the first two years are a continuation of, and a supplement to, the work of secondary instruction as given in the high school, while the last two years are shaped more or less distinctly in the direction of special, professional, or university instruction."

This Association includes in its standards for accrediting colleges such factors as training of the teachers, entrance requirements, semester hours for graduation, library and laboratory equipment, endowment, number of departments and professors, location, construction and character of buildings, number of hours of work done by the teachers, character of the graduates, size of classes, character of curriculum, efficiency of instruction, tone of the institution, etc.

In order to determine what constitutes an "efficient" college the Associa-

tion of American Colleges made a study of this problem, first, from the standpoint of a hypothetical college, and, secondly, from that of real colleges. Sixteen actual colleges were chosen. "These particular colleges are selected," the committee in charge of the investigation states, "because complete reports, including the necessary data, are at hand and also because they are typical institutions." The Committee explains further: "From every one of the sixteen colleges used alumni have made creditable records in their graduate work. Some of them have made brilliant records." We may accept this as evidence that they are "typical" colleges.

The elements of the "average" college, as derived from this study of the sixteen actual colleges, may be presented in tabular form as follows:

I. The Average College

(After the Association of American Colleges)

Students:

Seniors	23	
Juniors	24	
Sophomores	44	
Freshmen	74	165

Faculty:

President	1	
Librarian	1	
Professors	8	
Assistants	4	
Instructors	2	16

Budget

Income

From Students:

Tuition	\$ 8,944	
Other fees	1,906	
Net room rents	1,813	\$ 12,663
From endowments		13,059
From donations		6,373
Deficit		4,119

Total of income and deficit \$ 36,214

Expenditures

Administration:

President	\$ 2,500	
Librarian	1,000	
Two assistant librarians	500	
Treasurer	500	
Stenographer and Secretary	825	
Travel	500	
Supplies	533	\$ 6,358

Instruction:

8 professors at \$1,500	\$ 12,000	
4 assistants at \$1,000	4,000	
1 instructor	500	
1 instructor	441	\$ 16,941

Maintenance:

Employees—		
Head janitor	\$ 900	
Assistant janitor	300	
Engineer	900	
Fireman	300	

Matron	500		
Other employees	500		
Other maintenance expenses	515	\$ 12,915	
Total expenditures			\$ 36,214

Assets

Plant

Main building	\$100,000		
Dormitory for girls	40,000		
Dormitory for boys	40,000		
Heating plant	10,000		
Campus	10,000		
Library, 11,871 vols.	11,871		
Other equipment	25,606	\$237,477	

Endowment

Actual reported	\$265,170		
Needed to capitalize deficit	189,840	\$455,010	
Total assets			\$692,487

This report was presented to the Association at its meeting in January, 1917.

II. The Minimum College

(After the Association of American Colleges)

The Association of American Colleges adopted the following norm for a "minimum" college:

Students:

Seniors	19
Juniors	23
Sophomores	24
Freshmen	34

Faculty:

President	1	
Librarian	1	
Professors	8	10

Expenditures

Administration:

President	\$ 2,500	
Librarian	1,000	
Two assistants in library	500	
Asst. Treasurer and Secretary	1,500	
Stenographer	825	
Travel	500	
Office supplies	500	\$ 7,325

Instruction:

Eight professors at \$1,500	\$ 12,000	
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Maintenance:

Not itemized	12,675	
Total expenditures		\$ 32,000

Assets

Plant:

Main building	\$150,000		
Dormitory for girls	50,000		
Dormitory for boys	50,000		
Heating plant	25,000		
Campus	25,000		
Library, 15,000 vols.	15,000		
Other equipment	35,000	\$350,000	
Endowment		432,000	
Total assets			\$782,000
Adopted January, 1917.			

III. Another Average College (After the Commission on Education)

The Commission on Education made a study of the colleges of Ohio, Indiana, North Carolina, and Missouri. The colleges of these States were selected because these are the States in which our colleges are located. This study is based upon institutions listed by the Government Bureau of Education and is for the year 1917-18. Only the colleges which conformed to the following were selected: coeducational, denominational or private, and ranked as colleges. Men's colleges, women's colleges, universities, technical schools, and state institutions were excluded. This study resulted in the following norm for an "average" college in these States:

Faculty:		
President	1	
Librarian	1	
Professors	16	18
Number of students	200	
Volumes in library	16,139	
Value of equipment	\$ 44,140	
Value of buildings	198,829	
Endowment	326,317	
Receipts for expenses	57,294	

The above norms or standards are for the college department only. They do not include the academy, conservatory of music, or other departments. This fact needs to be kept in mind in comparing our schools with these norms. The statistics given in the first part of this report are for all departments of our institutions.

Two of the above norms (I and III) are based upon actual colleges. They are the "averages" of certain groups of colleges. Norm II—a "minimum" college—is an ideal, derived from a study of actual colleges and their supposed needs.

The amount of money invested in equipment and buildings is a variable factor. A college which offers extensive courses in the sciences needs larger investments in laboratories and buildings than does a college whose courses are predominantly literary. A college which must provide rooms for students must invest more money in dormitories than does a college whose students room in the homes of the community.

The deciding factor in determining the number of professors, and the amount of money needed for buildings, equipment, and endowment is the size of the student body.

A college of one hundred students will need eight departments, each presided over by a professor. The cost of maintenance will be about \$32,000. This means that the education of each student will cost the institution \$320. Eight departments and eight professors will be needed for seventy-five students. The cost of maintenance will be the same as for one hundred students and the expense for each student will be \$425. It is a question whether a college which offers four years of work and does not enroll one hundred college students has any valid claim upon the benevolences of the people. The Commission believes that the Convention ought to face this issue squarely and decide whether it can justify an appeal to Christian men and women for funds to support an institution with a smaller enrollment than one hundred college students, unless there is solid ground for believing that the attendance can be increased to one hundred within a reasonable time. The small attendance may be due to

poor equipment, inefficient teachers, nonprogressive management, limitations of the field, unfavorableness of location, lack of proper educational aims, or other causes. Certainly a long continued enrollment of fewer than one hundred college students calls for a candid investigation of causes and conditions and the application of remedies. There may be just reason for continuation of a college with a small enrollment, but if such reason exists, it needs to be explicitly set forth.

THE CHRISTIAN COLLEGES

Special attention should be given to our own colleges.

We have four institutions which merit consideration as colleges. These are Defiance, Elon, Union Christian, and Palmer. In view of the above discussion, two of these institutions ought to be given careful study because they do not meet the requirements of a "minimum" or "average" college. These are Union Christian and Palmer.

PALMER COLLEGE

Palmer College is a junior college. It is incorporated as a regular college and is authorized to grant degrees and perform any function which any other college in Missouri may perform. It was deemed best, however, to limit its work to the freshmen and sophomore years and thereby secure recognition as a junior college. The resources of the institution were not adequate for the work of a standard four-year college.

The college was closed for a period during the War and has been in operation three years since the reopening. The total enrollment of the college department of the past year has been eighty-six students. There is substantial reason for believing that the college enrollment can be increased to one hundred within a few years as a junior college, and considerably above this as a well-equipped standard four-year college.

The limitation of the work of the college to two years was made as an expedient. It was not regarded as ideal at the time, and results clearly show that the college as a junior college can not supply the educational needs of the Western Christian Convention. To be a valuable factor in the development of the churches in the Western Christian Convention, Palmer College must be made a standard four-year college and provide at least one year of Christian service courses. The college is vital to the existence of the churches of this Convention.

The Commission regards the enlargement of the work of Palmer College to the requirements of a standard four-year college essential to the interests of the denomination.

UNION CHRISTIAN COLLEGE

Union Christian College is one of the oldest educational institutions in the denomination. It has never been adequately equipped or endowed. In recent years it has faced some serious problems. The past year the enrollment in the college department has been twenty-two. The Commission raises two questions relative to this situation.

1. Can the number of college students be increased to one hundred within a reasonable time?

2. Are the interests of the churches in Indiana and Illinois so vitally connected with Union Christian College that they will suffer heavy loss if the college should be discontinued?

To the first question the Commission is unable to give any satisfactory answer. The college is not seriously hampered in territory by the proximity of other colleges. The uncertainty pertains to other matters, on which the Commission expresses no opinion. Information brought before the Commission indicates that at least some of these will be presented to the Convention.

The Commission is not convinced that the college can be discontinued without severe loss to the churches of Indiana and Illinois. A college is a local institution. It draws approximately fifty percent of its students from territory within fifty miles of it. Our own colleges secure sixty-five percent of their students from such a territory. Approximately three-fourths of all college students reside within one hundred miles of the institution they attend. This fact suggests that Palmer College would not be an educational factor, and Defiance College would be only a very limited factor, in the territory now occupied by Union Christian College, if that college should be discontinued.

What would be the effect on the churches, if the colleges should be discontinued? Probably the result will be disastrous. Loss of morale, loss of prestige, lowering of ministerial standards, and a diminishing number of churches and members would probably be inevitable. How far can we permit our territory, churches, and members to be diminished beyond our present number and have courage enough to face our Master in the judgment? From Michigan all 'round to Mississippi our border has for twenty-five years or more been a weakening and diminishing border. Can we afford to weaken it still more?

The Commission has been unable to reach any satisfactory conclusion relative to Union Christian College, in part because a more complete investigation is needed than the Commission could give and in part because it did not have all the problems presented to it.

STANDARDIZATION OF COLLEGES

In view of the college norms given above, the college standards adopted by States in which we have colleges, and the standards of college associations, the Commission on Education regards the following as a fair standard for a "minimum" college of the Christian Church:

Students	100	
Faculty	10	
Expenditures:		
Administration	\$ 7,325	
Instruction	12,000	
Maintenance	12,675	
Total		\$ 32,000
Income		32,000
Assets:		
Buildings	\$300,000	
Equipment	50,000	
Endowment	500,000	
Total		\$850,000

This ought to be the goal for our smallest colleges. In this class belong Union Christian and Palmer College.

To meet this requirement Palmer College needs the following:

Students	14
Faculty	4
Additional income	\$ 18,000

Assets:

Buildings	\$128,000	
Equipment	37,160	
Endowment	392,745	
Total		\$557,905

To meet this requirement Union Christian College needs the following:

Students	78
Faculty	3

Assets:

Buildings	\$196,500	
Equipment	28,000	
Endowment	329,687	
Total		\$554,187

The Commission is not presenting the norm of a "minimum" college as the ultimate goal for Union Christian and Palmer College. It is desirable, however, that these institutions attain this standard at the earliest date possible.

When an institution has attained the standard set for a "minimum" college, it is then at liberty to plan its program according to its ideals. It may limit the number of students and seek for improvement in the quality of its students and of its educational efforts, or it may plan for larger growth.

Defiance and Elon College have passed the standard of a minimum college. The Commission has not endeavored to determine the programs for these institutions. They have been asked to indicate their programs for the next quadrennium.

DEFIANCE COLLEGE AND THE CHRISTIAN DIVINITY SCHOOL

Defiance College and the Christian Divinity School has indicated its program as follows:

Faculty:

New members needed	Department	Salary
Three professors	Divinity	\$6,000
Professor	English	2,000
Professor	Business Administration	2,000
Assistant	Romance Languages	1,800
Instructor	German	1,800
Assistant	Education	1,800
Professor	Physics	2,000
Professor	Botany	2,000
Librarian		1,800
Total salaries		\$21,200
25% increase in salary scale		15,000
Increase current expenses excluding salaries		15,000
Total annual increase of budget		\$51,200
Additional books for library, scientific apparatus, musical instruments, furniture		\$10,000
Endowment		\$500,000
Total increase of plant		\$510,000

No plans have been made for buildings during the next four years but the following buildings will be needed soon after:

Library and Administration Building	\$200,000	
Gymnasium	100,000	
Dormitory and annexes	120,000	
Enlargement of auditorium	100,000	
Total for buildings		\$520,000

ELON COLLEGE

The program of Elon College for the next quadrennium as presented to the Commission is as follows:

Faculty:

New Members	Department	Salaries
Two Professors	Theology	\$3,800

Buildings and Equipment:

Additional books for library, scientific apparatus, musical instruments, furniture	\$ 5,000
Science Hall	100,000
Library	50,000
Fine Arts	75,000
College Activities	100,000

Endowment:

Increase of present paid-up endowment to	500,000
Endowment for Department of Theology	100,000
Total	\$430,000

LIABILITIES

The colleges have incurred obligations, partly for the improvement of their plants, and partly for current expenses, as follows:

Defiance	\$ 90,950.00
Elon	114,250.00
Union Christian	15,521.78
Palmer	17,460.34

These obligations are unprovided for, and must enter into the financial program.

TOTAL NEEDS OF THE COLLEGES

The total financial needs of the colleges, based upon the norm of a "minimum" college for Union Christian and Palmer and the program of Defiance and Elon as presented by these institutions to the Commission, are as follows:

Union Christian College	\$569,708
Palmer College	575,365
Defiance College	600,950
Elon College	544,250
Total	\$2,290,273

Such uncertain factors as the real value of present pledges can not be tabulated. The above sums will have to be increased to cover shrinkage in subscriptions.

PALMER INSTITUTE-STARKEY SEMINARY

Palmer Institute-Starkey Seminary is a high grade academy, and has not been considered with the colleges because it does not rank as a college. The program for this institution for the next quadrennium as presented by the institution, is as follows:

Faculty:

New members, none.

Buildings and equipment:

Books for library, scientific apparatus, musical instruments, furniture	\$ 500.00
Gymnasium	20,000.00
Men's Dormitory	60,000.00

Endowment	100,000.00
Total	\$185,000.00

FRANKLINTON COLLEGE

Franklinton College is our colored school. This institution is incorporated as a college but has been doing chiefly elementary school work. It is now endeavoring to increase its resource and raise the grade and standard of its work to those of a first class academy or high school.

The management of Franklinton College has been on a different basis from that of our other educational institutions. The Commission has been unable to investigate in an adequate manner the work and needs of this institution, and does not have sufficient information to justify an attempt to make recommendations. Its program as presented to the Commission is as follows:

Faculty:

A faculty that can make the college a standard school.

Buildings:

Boys' Dormitory	\$25,000	
Well equipped barn	4,000	
Endowment	50,000	
Total		\$79,000

CHRISTIAN DIVINITY SCHOOL

Your Commission believes that the Christian Church ought to equip and support one Christian Divinity School which should offer a full seminary course to college graduates. All the dictates of sound judgment point to the wisdom of this conclusion. The attitude of the Christian Church toward the Bible as the Word of God, the position of the Church on the matter of individual responsibility and freedom in the interpretation of the Scriptures, the catholicity of the Church in the matter of Christian fellowship, the plea of the Church for the union of the followers of the Lord Jesus Christ, all necessitate a high order of Christian scholarship and the training of a ministry able to advocate the principles of the Church wisely and persuasively before the public. Just in proportion as the Church leaves the individual conscience and judgment free from the restraints of a crystallized statement of doctrines must the Church give her ministers a thorough training in the principles of Christianity. Such a training did Christ give his disciples.

The weakness of the Christian Church has been due to this failure in the past—a failure which we are perpetuating in the present.

It is not sectarianism or denominationalism which inspires your Commission to plead for the adequate equipment and endowment of the Christian Divinity School of Defiance College. Our forefathers hated denominationalism and sectarianism. They sought a basis for universal Christian fellowship. They believed that the answer of Christ's prayer for union must precede that glorious day when the kingdoms of this world shall be the Kingdom of our Lord and of his Christ. If that hope still inspires us, shall we not train men who can preach that gospel to all the world?

The Christian Divinity School ought to provide adequate training for our college men who have been called into the sacred work of the ministry. In addition to this it ought to furnish such other courses for men of more limited training as the dictates of sound judgment may deem wise.

MINISTERIAL TRAINING

The subject of ministerial training and standards of ordination is perennial. The continued discussion of this subject has resulted in the adoption of various

standards of ordination by the conferences. It is difficult to determine what practical good has resulted.

The American Christian Convention has adopted various standards of educational achievement for ministers, but no provision has been made for securing conformity to them.

That some scholastic attainment by every minister is desirable will be accepted by every student of the situation. What amount of general education and what amount of professional training ought to be required of ministers are problems unsolved. It is easy to solve them theoretically, but there is little reliable information available for a practical solution of them.

Some conferences require applicants for ordination to be college graduates. They succeed fairly well in maintaining this standard. In other conferences there is not a single college graduate. Few of the churches in these conferences would welcome a college graduate or pay him a living salary. In some conferences the adoption of educational qualifications for ministers has served only as a barrier to the reception of new ministers. In these cases the standard defeats its own purpose. It would be saner to adopt a workable standard and then make it work.

The statistics on ministers show unmistakably that the number of our ministers is decreasing. In 1890, the Church listed 1,476 ministers; in 1898, 1,449; in 1910, 1,307; in 1918, 1,023; and in 1921, 987. Our colleges list only sixty-five students who are preparing for the ministry. If these students were to attain only the minimum standard set by The American Christian Convention, if they were evenly distributed throughout the college course, and if the present number were maintained constantly, there would be added to the ministerial ranks only sixteen ministers a year. This is inadequate to meet the needs of the Church.

The Commission does not undervalue the training which may be secured in college. It freely concedes all that may fairly be claimed for such training. It heartily endorses the adoption of an educational standard for those who wish ordination and favors making this standard adaptable to the needs of the various conferences. In some conferences no requirement above a high school course would be acceptable and in other conferences a college course would be desirable.

More important than this general training is the special training which the minister needs for his work. The Commission most emphatically claims that a college course is not a substitute for religious instruction, and is not adequate training for the minister of Christ. No amount of knowledge of science, literature, philosophy, history, economics, sociology, or any other subject-matter can be a substitute for knowledge of Christ and the good news of the Kingdom of God. As a course in a college of Arts and Sciences is not adequate training for a physician, an electrical engineer, a lawyer, a teacher; so a course in that same college is not adequate training for a minister, and for exactly the same reasons. The subject-matter of the minister's profession is as peculiar to a minister as is that of the physician to the physician. The technique of the minister is as essentially ministerial as the technique of the physician is essentially medical.

The Commission suggests the wisdom of a practical approach to the problem of ministerial training. This will include a frank recognition of the

fact that not all conferences can at this time secure college graduates for their pulpits. The colleges are not training the ministers and the churches will not support them. A workable program might be based upon the following requirements:

Grade A:

120 semester hours of college work. (College degree)

Three years of theological training. (B.D.)

Grade B:

Sixty semester hours of college work.

Two years of theological training.

Grade C:

Graduation from high school.

One year of theological training.

Objections will be raised to such a program. Some of them will be valid: others will be figments of the imagination. The same objections obtain against various standards for licensing teachers, but the system works in that case. The difference is due to the fact that we have become adjusted to this method of licensure among teachers. Serious objections exist against our present loose method of ordaining and accrediting ministers. We do not escape the difficulties by continuing our present aimless procedure.

Grade C ought to be a minimum standard for any conference. Provision ought to be made for ministers to increase their efficiency and to secure recognition for their achievements.

Provision ought to be made which would enable those who are preparing for the ministry to attain the requirements made of them. Every college ought to furnish at least one year or thirty semester hours of work for ministers.

A CHURCH PROGRAM

If the Christian Church adequately finances its colleges, it must be done by a Church movement. By this we mean to say that it must be done by the entire body working together. It can not be done by small, sectional efforts.

The Convention at Conneaut provided for division of territory among the colleges. The Board of Education made the division. It was made on geographical lines, allotting to each institution the territory contiguous to it. No criticism of the division is intended in this reference. The purpose of the reference is to call attention to the inequality of the supporting constituencies. The Commission knows no way to avoid this inequality and maintain any kind of workable division of territory.

The college having the largest supporting constituency has more than six times as many church members allotted to it as has the college with the smallest constituency. Besides this, the college with the smallest constituency has the advantage of an isolated and widely scattered church membership. The burden of support is not evenly distributed.

The co-operation of the entire Church in the maintenance of the colleges will tend to destroy the spirit of sectionalism, to strengthen the spirit of union and co-operation, to foster the ideals which were basic in the Forward Movement, and to teach the Church the meaning of Paul's injunction, "Bear ye one another's burdens, and so fulfill the law of Christ."

Is it possible to raise large sums of money today by the mass appeal as it was during the War? This is a vital question. There has been reaction

against the big drives of the War period, and the response will not be so generous nor so universal. These facts must be taken into account.

Your Commission has made investigation of this subject and submits the following opinions of church leaders.

Dr. J. H. Reynolds of the M. E. Board of Education, South, believes that the mass appeal may still be used successfully. "If, for instance," he writes, "a church has a great cause, like missions or education, and presents it skillfully so as to create a mind, a conviction, a public opinion on the subject throughout its membership, a mass appeal may be successfully made." He cites the campaign of his own church in June 1921, to raise a vast sum of money for its colleges as proof of his position. "It was as marked a mass-movement as were the Centenary movements two years before. The whole church was educated in the cause of Christian Education."

Mr. John W. Hancher of the Methodist Episcopal Board of Education takes the same position. His Board is authorized to raise \$125,000,000 and expects to do it in about eight years. He says: "We do this work through a mass movement. The day of one man preaching on Sunday and going about on Monday and Tuesday to appeal for gifts to the capital accounts of colleges and universities has gone for ever. This is the day of the mass movement."

Dr. Edgar P. Hill of the Presbyterian General Board of Education states that the Presbyterians had an understanding that no additional appeals in the interest of boards would be made during the New Era Movement. However the General Assembly provides in the unified budget for a certain sum of money for the colleges on condition that the colleges raise a definite amount annually. This provides for a church program in addition to the effort of the individual college.

Not all of the denominations provide the capital funds for their colleges by a denomination-wide appeal, but the fact that the mass appeal is being used effectively today is proof that it can be so used under proper conditions.

RECOMMENDATIONS

The Commission on Education would recommend the following Educational Program:

I

CAPITAL FUNDS FOR THE COLLEGES

1. That the Christian Church undertake to secure the sum of \$1,425,000 in cash and pledges for the colleges, the pledges to be paid in four annual installments.

2. That this money be divided among the colleges as follows:

Defiance College	\$450,000
Elon College	325,000
Union Christian College	325,000
Palmer College	325,000

3. That this money be used for the purpose of paying present indebtedness and for such capital purposes as may be agreed upon by the Board of Education and the respective colleges.

4. That this money be raised by a denomination-wide mass movement somewhat similar to the Forward Movement.

II

ANNUAL EDUCATIONAL OFFERING

1. That the Christian Church undertake to raise the sum of \$30,000 or

more annually for the expenses of the Board of Christian Education and the colleges.

2. That this sum of \$30,000 be divided on a pro rata basis as follows:

Board of Christian Education	\$5,000
Defiance College and Christian Divinity School	8,500
Elon College	6,000
Union Christian College	5,000
Palmer College	5,000
Starkey Seminary	500

3. That sums in excess of \$30,000 be used for educational purposes as may be deemed best by the Board of Christian Education.

4. That the funds from the Forward Movement provided for the Boards of Christian Endeavor, Sunday-schools, and Education become funds of the Board of Christian Education, and that this Board be authorized to secure offerings from the Endeavor Societies and Sunday-schools for departmental work as has been the custom in the past.

III

COLLEGE CO-OPERATION

1. That the colleges be encouraged to co-operate with the church in raising the \$1,425,000 provided for above and to appeal to their local non-denominational constituents and to Educational Boards and other benevolent organizations for gifts, conditional or unconditional, with which to supplement the Church funds. Gifts secured from local non-denominational friends or from Educational Boards or other benevolent agencies shall not be considered part of the funds accruing from the Church to the college securing such gifts.

IV

BOARD OF CHRISTIAN EDUCATION

1. That the Board of Christian Education be authorized to raise the sum of \$1,425,000 for paying debts and for the capital purposes of the colleges as provided in Article I of these recommendations, and of \$30,000 or more for the current expenses of the Board of Christian Education and of the colleges and for other purposes as provided in Article II of these recommendations.

2. That for the purpose of planning and conducting the movement for the raising of these funds the presidents of the beneficiary colleges be associated with the Board of Christian Education, and while so acting the expenses of the presidents shall be paid by the Board of Christian Education.

3. That the expenses of securing these funds be paid from these funds or any other funds in the hands of the Board of Christian Education which may appropriately be used for this purpose.

4. That the Board of Christian Education be charged with the general oversight of the Church's educational interests, with instruction to develop a wise, progressive, adequate educational policy and program by the advice and direction of the Secretary of the Department.

5. That the Secretary of Christian Education be the executive officer of the Board of Christian Education, charged with the duty of formulating plans, policies, and programs for the consideration of the Board of Christian Education, of securing such statistics and other information as may be needed, and of making effective the plans adopted by the Board of Christian Education of The American Christian Convention.

V

MINISTERIAL TRAINING

1. That Defiance College and the Christian Divinity School be requested to furnish a standard three-year divinity course for college graduates.

2. That all ministerial students who are college graduates be encouraged to take their divinity course in the Christian Divinity School.

3. That the Board of Christian Education be empowered to co-operate with Defiance College and the Christian Divinity School in providing equipment

and funds necessary for making effective the recommendation in section 1 of this Article, making such changes in the financial plans already authorized as may be necessary, provided that there shall be no violation of the general principle of caring for the interests of all the colleges on the basis of Christ's law of burden bearing.

4. That all the colleges be encouraged to offer at least one year of divinity work, equivalent to thirty semester hours, for ministerial students.

VI

SUMMER SCHOOLS OF RELIGIOUS EDUCATION

1. That the Convention give its hearty approval to the Summer Schools of Religious Education as worthy of continued promotion.

2. That the Board of Christian Education, the Home Mission Secretary, and the presidents of the colleges be charged with the duty of promoting these schools, adapting their programs to the needs of the Church and developing a policy that will give them continuity, adequacy, and educational value.

DANIEL B. ATKINSON, Chairman.

NOTE: Amendment recorded in the minutes. See pages 12 and 22. Letter of Ratcliff on file.

REPORT OF THE COMMITTEE ON EDUCATION

Whereas, the following communication has been presented to your Committee on Education:

"At the last session of the Southern Christian Convention, held at Suffolk, Virginia, April, 1922, Bethlehem College, Wadley, Alabama, was duly authorized. The Trustees were elected, and they perfected a temporary organization. At a later meeting the Trustees elected an Executive Committee. This Committee was asked by the Board to employ a Financial Secretary, who will have charge of, and direct, a Building Fund campaign for the college. The undersigned was elected to this position, and will plan and promote a simultaneous campaign in the near future for funds with which to construct the initial buildings.

Plans are in the making to open the college in September, 1923. In order to do this, it will be necessary to raise, by cash and subscription, at least \$50,000.00.

The Trustees have secured a splendid site of 41 acres of land in the town of Wadley, Alabama. This site was donated by one of the citizens of the town. In addition to this, the citizens of the town subscribed \$24,000.00 to be paid to the Treasurer of the college in five annual installments. The Treasurer now has in hand \$5,000.00 accruing from the Men and Millions Movement; and it is thought that there will be an annual income from this source of at least \$5,000.00 for the next three years.

This college will supply a long felt need in Georgia and Alabama. It will mean, in efficiency, leadership, and progress, in the Georgia and Alabama Conferences, what Elon has meant to this section of our Church.

Any recommendations the Board may make in behalf of Bethlehem College, or any assistance The American Christian Convention may render will be greatly appreciated by the Board of Trustees, and the Financial Secretary.

R. F. BROWN,
Financial Secretary for Bethlehem College."

Resolved:

1. That we express to the Board of Trustees of Bethlehem College, to be located at Wadley, Alabama, our keen interest in the founding of said college, and our earnest hopes for its success.

2. That we pledge to this enterprise our moral support, and wish them Godspeed in their work.

WHEREAS, The stockholders and trustees of Union Christian College located at Merom, Sullivan County, Indiana, has proposed to transfer to The American Christian Convention the college together with its endowment fund and all other material property owned and controlled by the said college to be owned and controlled by The American Christian Convention without cost to the Convention and without stipulation as to future control. And

WHEREAS, Said proposal of transfer contains a paragraph permanently locating the college at Merom, Sullivan County, Indiana, and whereas it is known that the law governing colleges and institutions of this kind forbids the removal of such institutions without the consent of each and all of the stockholders or by process of legislation: And

WHEREAS, The law of the State of Indiana governing colleges and like institutions provides that said institutions may be removed at any time by the process of legislation; And

WHEREAS, The proposed transfer of the college to The American Christian Convention would put it on an exact par in said Convention as that of the other colleges related to it:

THEREFORE, we recommend, that The American Christian Convention accept the transfer of Union Christian College under the provisions of the law of the State governing colleges and like institutions. We further recommend that the Executive Board of The American Christian Convention be authorized, together with the Trustees of Union Christian College, to complete the details of the transfer. We further recommend that The American Christian Convention select nine Trustees of Union Christian College whose term of office shall begin when the details of the transfer are completed, and who shall serve until their successors are elected and qualified.

We further recommend that until details of the transfer are completed and endorsed by the Trustees of the college and Executive Board of the Convention that the present status of the college shall hold.

Respectfully submitted,

DANIEL B. ATKINSON,
HUGH A. SMITH,
W. P. LAWRENCE,
HERMAN A. LEWIS,
GEORGE C. ENDERS.

Report of the Commission on Organization

MEMBERS OF THE COMMISSION

Minton, Rev. W. P., C. P. A. Bldg., Dayton,
Ohio, Chairman.

Caris, Rev. A. G., Defiance, Ohio.

Denison, Rev. W. H., C. P. A. Bldg., Dayton,
Ohio.

Kerr, Rev. Alva M., C. P. A. Bldg., Dayton,
Ohio.

Kyle, Mr. J. J., Perlee, Iowa.

Rowland, Mrs. C. H., Franklin, Va.

Sailer, Rev. P. S., 41 Summer St., Westerly,
R. I.

Smith, Rev. L. E., 4312 Colonial St., Norfolk,
Va.

Summerbell, Rev. Martyn, Lakemont, N. Y.

Whitelock, Hon. O. W., Huntington, Ind.

Younker, Mr. D. W., Greenville, Ohio.

I. THE IMPORTANCE OF EFFECTIVE ORGANIZATION FOR DENOMINATIONAL EFFICIENCY

The Church of Jesus Christ is utterly dependent upon the Holy Spirit. Unless that Spirit be both will and power in every Christian endeavor, no kind of organization and no amount of machinery can be effective in the things of the Kingdom of God. But it is equally true that the Holy Spirit must be clothed in human flesh and blood ere he can be anything else than spirit, and ere he can make himself manifest in the many human activities in which he would be engaged. The history of Christianity is replete with evidence that the Holy Spirit is greatly dependent upon human organization, and that much of the success or failure of any Christian cause is due to the form and effectiveness of such organization.

The story of our own church furnishes abundant illustration of this vital fact. So that it is with no thought of depreciating the part which is played and must ever be played by the Holy Spirit in the work of the Church that your Commission has carried on its study of our denominational machinery, but rather in the hope that it might be possible to suggest some changes by which the Holy Spirit might find larger and more perfect expression. In church work, as in everything else, every generation must largely select and fashion the tools which will best accomplish its own task. And while the eternal Spirit of God is ever the same, yet he has always adapted himself to the new deeds and the differing temperament of every new time; and only that church organization will be effective which now and then reshapes and

readjusts itself to give that Spirit freedom and adaptability of utterance. Slowly through the past our denomination has been learning the place and the importance of organization plans and equipment, and the increased effectiveness which has attended such changes leads your Commission to believe that still other profitable readjustments may be made.

II. A SURVEY OF THE DEVELOPMENT OF OUR PRESENT ORGANIZATION

In its rise, which occurred toward the close of the Eighteenth Century and the beginning of the Nineteenth, the denomination known as "The Christians" or "The Christian Church," existed more as a "movement" than as an organized body. Its first ministers were protestants, in that they raised a violent protest against ecclesiastical potentates who were lording it over God's heritage, against formal creeds, which were provocative of strife, and against party names, which were made standards of factional separation in the church, which should be one body, the body of our Lord Christ.

In their zeal for Christian liberty these ministers sometimes went to the extreme of informality, and for a considerable period they frowned upon any semblance of central authority which might legislate for the ministry or for the churches. The churches then were operated on the ultra congregational model, each counting itself all sufficient to itself and accountable to nobody. When several such churches met in conference session it was understood that it was a fraternal gathering, that it had no powers for discipline or annunciation of doctrine, and if it happened to pass a vote or a resolution, such action could not be binding on anybody; on themselves, or on anybody else. The meeting usually had a presiding officer and a secretary, but these functionaries were chosen for the time being only, and ceased to be officials at the close of the meeting. Frequently what records such a secretary may have written were burned, so that there would be no possibility of their affecting any brother's personal liberty adversely.

Even the General Conference of the denomination, the one which was convened at Portsmouth, N. H., in 1819, was but a mass meeting of clerical and lay brethren, and it was actuated by the same spirit as that which restricted the activities of the local assemblies. The first delegated General Conference assembled at Windham, Conn., in 1820. It met, elected its moderator and a clerk, but after the usual procedure it lived for the time being, and at once on adjournment was simply a memory. The Second General Conference of 1821 was held at New Bedford, Mass., and was progressive enough to transact certain items of business, among which was consideration of reports from the local conferences. But when the body voted advice to "the elders and brethren," it was expressly stated that care was to be exercised "not to interfere with the government of churches or local conferences."

The Conference of 1826, then meeting at Windham, Conn., was notable for its forward step in fixing the number of delegates from the Conferences, and for its recommendation that the Conferences give letters of dismissal and commendation to their members who are changing their conference relation. The General Conference that convened in New York City in 1831 voted a resolution that its measures should be regarded as advisory only; but withal it set up a Book Association, with a Board of Trustees, who were to publish books, hymn books, and periodicals.

It was the General Conference of 1834, which assembled at Union Mills,

New York, which seems to have recognized the denominational consciousness, and as a result took the step toward closer organization by adopting as its name, "The General Christian Convention." In 1838 the Convention came together in New York City with a large attendance of the brethren from Maine to Ohio. This Convention voted that the Book Association be incorporated, and it elected David Millard as editor of the "Christian Palladium." The Convention of 1850 convened at Marion, N. Y., had representatives from twenty-six conferences. The more progressive elements in the body were for a more businesslike organization. It discussed the need of religious education and a more effective denominational press. The next General Convention, that of Cincinnati, Ohio, in 1854, drew together six hundred voting members. The Christian Publishing Association met at the same time and place. It was this Cincinnati Convention which set up a Board of Missions, which, if it accomplished little then, is indicative that the mind of the church was turning toward a better business system.

The Marshall, Mich., Convention of 1866 deserves notice for its adoption of a revised constitution, with the name of The American Christian Convention, and its grouping of denominational activities into departments, such as Missions, Education, Publishing, Sunday-school, and the Treasury, each with a Secretary at its head, and these Secretaries with the President and Secretary of the Convention were to act as an Executive Board, and with powers to act between the sessions of the Convention itself. In 1886, twenty years later, the New Bedford, Mass., Convention consolidated The Christian Publishing Association with itself, by reason of each having the same general constituency, though each corporation was to preserve its individuality by electing a separate set of officers. The Haverhill, Mass., Convention of 1890, added another department to those already in existence, that of Christian Endeavor, and its Secretary was received as a member of the Executive Board.

In 1910 the Convention met in Troy, Ohio, with the largest attendance so far held, and it took steps for more simplicity in organization. It appointed a committee to consider the advisability of reducing the dual form of the Convention and The Publishing Association to a single body. It also revised the constitution and raised a rousing collection for Foreign Missions. The last session of the Convention, after several postponements was held at Conneaut, Ohio. Its principal change was to alter the procedure as to the election of the editor of *The Herald of Gospel Liberty*, and also to authorize the organization of the Forward Movement to stimulate the spiritual life and mobilize all the forces of the church for larger endeavors.

In this brief survey of the growth and activities of the Convention, it is to be observed that the denomination has developed from the early stage, when it was invertebrate and opposed to forms of organization, to accept the status of a corporate body, capable of owning and administering various funds that may be placed in its hands. That with such corporate powers its usefulness has been enhanced materially may pass without question. We may not suppose that its present organization is absolute perfection, and it may be the privilege of the Burlington Convention to improve its constitutional provisions in the way of simplicity and increased facility of administration.

III. A STUDY OF THE ORGANIZATION OF SEVERAL OTHER DENOMINATIONS

The large number of resolutions affecting different phases of our organization referred to this commission from various sources seems to warrant an attempt to suggest a plan of readjustment designed to unify all departments of our church for an effective service. With this in view the commission has made an extensive and quite thorough study of the organization of a number of different church bodies. We find nearly all of them undergoing a more or less radical change at this time. For example:

1. The Presbyterian Church in its last session adopted a form of organization that merges a total of sixteen boards into four, namely:

- I. Foreign Mission Board, including
 - a. Present Foreign Mission Board.
 - b. Woman's Foreign Mission Board.
 - c. European Work Committee.
- II. National Board of Church Extension, including:
 - a. Home Mission Board.
 - b. Woman's Home Mission Board.
 - c. Board Church Erection Fund.
 - d. Board of Freedmen.
 - e. Permanent Committee on Evangelism.
 - f. Special Committee for Chaplains.
- III. Board of Christian Education, including:
 - a. General Board of Education.
 - b. Board of Publications and Sabbath School Work.
 - c. Board of Temperance and Moral Reform.
 - d. Committee on Sabbath Observance.
 - e. Committee on Men's Work.
 - f. Missionary Education.
- IV. Board of Ministerial Relief and Sustentation.

The headquarters of the denomination are to be under the supervision and direction of the Stated Clerk, who is elected by the General Assembly. The work of the headquarters office is divided into five departments, the first four of which are under the direction and control of the Stated Clerk.

1. Administration. All work heretofore under Stated Clerk.
2. Vacancy and Supply.
3. Publicity.
4. Christian Life and Work.

These four under Stated Clerk.

5. Church co-operation and union. This under direction of committee of fifteen, Stated Clerk to be member of same.

A General Council is to be created to take over all functions of the Executive Board and the New Era Movement. This General Council is to be composed of twenty-seven members, as follows:

- a. Chairman of General Council, full time salary.
 - b. Stated Clerk.
 - c. Moderator of General Assembly.
 - d. Two Ex-moderators.
 - e. One representative from each of the four boards, selected by each Board.
 - f. Eighteen elected by General Assembly at large in classes.
2. The Disciples of Christ centers its organization in the United Christian Missionary Society, composed of what were formerly, The American Christian Missionary Society and Board of Extension, Woman's Board of Missions, Foreign Christian Missionary Society, and The National Benevolent Association.

The direction and management of the Disciple Church is lodged with

a Board of Managers consisting of sixty men and sixty women, elected by the International Convention. An Executive Committee elected by the Board of Managers functions *ad interim* for the Board and the International Convention.

The Disciples have several other organizations, among them The Board of Education, Board of Temperance and Social Welfare, Christian Unity, etc. All these organizations bring their reports to and conduct their annual meetings under the auspices of the International Convention. The International Convention acts in an advisory capacity to the several organizations reporting to it, but exercises no authority over them.

The work of the United Society is under four general divisions, Administration, Education, Promotion, Service.

3. The organizations of the Methodist Episcopal and the United Brethren Churches are fairly familiar to most of us and need no review here.
4. The Congregational Church is just now undergoing such a change as does not warrant an attempt at review.

IV. A STUDY OF OUR OWN DENOMINATION WITH CONTEMPORATED CHANGES

No one of the organizations mentioned exactly fits the needs of the Christian Church, but we are certain the study has revealed many helpful suggestions.

There is lack of unanimity in the Christian Church. In some way we must bring the pastors and laity of our churches north, south, east, and west to center their thinking and their activities upon the real task of the church of which they are a part. The spirit of loyalty to our principles must also be backed up by a spirit of loyalty to the chosen denominational leaders if we are ever to go forward in constructive service. The very nature of the Christian Church seems to militate against any semblance of authority vested in anyone, and this condition increases its difficulties in endeavoring to function. Without power to delegate authority, we are absolutely dependent upon the pure allegiance of our people in the effort to carry out any undertaking within the church. Our study of other denominations leads us to believe that the Christian Church has suffered most from her failure to assert her privilege of delegating sufficient authority to put across a denominational program. Such a step, in our judgment, would not be incompatible with the spirit of our principles, but would simply mean the adoption of good business methods.

There is an incomplete and illogical arrangement of our denominational machinery. The truth of this statement is seen in the results of our past years of service. If a simple form of organization can be set up touching every department of our church life and this organization made to function properly, with such authority as is necessary, delegated by the convention and backed up by the whole-hearted loyalty of our people everywhere, there is every reason to believe that our church can and will do her full share in Kingdom service. As we sense the situation, the spirit of unanimity is beginning to crystallize and from all quarters our people are expressing a desire for and a willingness to comply with some form of closer co-operation than we have had in any past history. This, we believe to be the most hopeful sign before the church today and your Commission offers its report with the assurance that this Convention will welcome any sincere attempt to bring our church to a basis for larger and more efficient service. It is our conviction that no overhead organization should be effected for its own sake, but that all such organizations should grow out of the need created by the local church

and the local conference. We, therefore present herewith a simple form of organization for the local church, the principles of which may direct in the forming of any and all higher organizations of the denomination. This is done with the expectation that the local church will be duty bound to honor and co-operate with all organizations growing out of its own needs and for its own good.

We believe the local church should center its organization in the five points used by the Forward Movement, granting that local conditions may of necessity vary the details and even the names of the same. An outline of the local church organization would be about as follows:

1. The pastor as the head of the church.
2. The Official Board as the administrative body, composed of:
 - The Chairman of the Board of Deacons.
 - The Chairman of the Board of Trustees.
 - The Chairman of the Board of Finance.
 - Superintendent of the Sunday-school.
 - President of the Christian Endeavor Society.
 - President of the Ladies' Aid.
 - President of the Missionary Society.
 - Clerk.
 - Treasurer.
 - Secretary of Publicity.
 - Chairman of Committee on Music.
 - Chairman of each of the five committees on Devotion, Evangelism, Religious Education, Missions, Benevolences, or Stewardship.
3. The last named five committees to function through as many family groups as the church provides, preferably on geographical lines, and the chairmen of each of the five committees to be members of the Official Board. The Benevolence or Stewardship Committee might well be the church Board of Finance with the same Chairman who shall be Financial Secretary of the church.

The third section of the above plan has many points in common with that being worked out by the Committee on Conservation and Advance of the Methodist Episcopal Church North, and by corresponding organizations in other denominations.

The local conference should follow a similar plan of organization, thus making it a comparatively easy matter to carry the work of any department from the local church right up through the conference. The denominational organization should then be made to conform to the organization of the local church and the conference so that the church as a whole may function efficiently. Thus the problems of the local church or any of its departments can be carried to the corresponding departments of the local conference and from the conference to corresponding departments in the general body. Through the same channels programs of service can be carried from the general body to the local conference and to the local church.

Your Commission earnestly urges that the plans herewith suggested and the recommendations made are the result of thorough study of the whole church situation with a view to outlining a form of organization that will really function efficiently so that our beloved church may take her place among the other advancing communions doing a worth-while Kingdom service.

We have sought to face the whole question with an unbiased mind and while there are, no doubt, many imperfections in the proposed plan, we do feel that it is so far ahead of the present inefficient and overlapping plan as to merit your most careful and prayerful consideration.

V. RECOMMENDATIONS

We would therefore recommend:

1. That a committee be appointed to draw up a suggestive constitution suitable, with necessary adaptations to the organization of any Christian Church, the same to incorporate as far as possible the features of the Forward Movement program above referred to. (Reference is to body of Commission report.)

2. That the same committee be asked to draw up a similar suggestive constitution suitable, with necessary adaptations for the organization of any local conference.

3. That the local conference, for the present, be the official link between the local church and The American Christian Convention, but that the above named committee be asked to present to the next session of each District Convention a plan of organization for the same in line with the general plan for the local church and the local conference, and of The American Christian Convention eventually as the link between the local conference and The American Christian Convention, electing delegates to the latter.

4. That the Executive Committee consist of the President, Vice-President, Secretary, and Secretary of Finance of the Convention, together with the Secretaries of the Departments of Home Missions, Foreign Missions, Education, Publications, Evangelism, and Life-work Recruits, and two members at large to be elected by the General Convention.

5. That the recognized name of the church be The Christian Church.

6. That The American Christian Convention create a Board of Publications of the Christian Church, the same to supervise all of our publishing interests, excepting the election of editors, under the direction of the Convention. That the personnel of the Board of Publications be the same as the personnel of the Trustees of The Christian Publishing Association; That the name and incorporation of The Christian Publishing Association remain as at present, but that the Association be asked to appoint the same committee on Constitution as is appointed by the Convention to revise the Constitution and By-laws of the Association so as to provide that the Trustees of said Association shall be the same in personnel as the members of the Board of Publications of the Christian Church, they to act as Trustees of the Association in formal matters only, and to administer the publishing interests of the Convention as the Board of Publications of the Christian Church, functioning in relation to the Convention as all other departments. It is understood that the Association will meet at such time and place as the Convention but for the purpose of electing Trustees only; all matters pertaining to our publishing interests to come before the Convention through the Board of Publications.

7. That the departments of Education, Christian Endeavor, and Sunday-schools, as such be merged into a board to be known as a Board of Christian Education of the Christian Church, said board to be composed of nine (9) members elected by the Convention and under its direction. The Convention shall name one of the above members as department Secretary of Christian Education.

8. That the Board of Christian Education of the Christian Church organize as other boards and be permitted to nominate such executive officers and field workers as finances and wisdom shall dictate, subject to the election of the General Board of the Church hereinafter named.

9. That we endorse the proposal of the Woman's Home and Foreign Mission Boards to merge their organizations and that the newly formed Board to be known as The Woman's Mission Board of the Christian Church, be authorized to name one of their number each to the Home and Foreign Mission Departments of the Mission Board.

10. That this commission heartily endorses the splendid accomplishments of the Forward Movement of the Christian Church to date. We call upon this Convention to record its heartfelt thanks to God for the magnificent way in which this movement has helped the church during a period of unusual crisis. We should further express our grateful appreciation to the leaders of this movement, the Executive Committee, the Superintendent, and field

workers, who have given themselves in such efficient and consecrated service to this cause which has been so signally blessed of God.

Item 10 referred to Executive Board for consideration and recommendation.

While the time seems to be here for some change in the present organic form of the movement, your Commission unanimously expresses itself of the conviction that not one of the splendid parts of the same should be lost to the church. We believe that its program possesses the most feasible plan our church has yet had for co-ordinating, unifying, and developing its work effectively. The splendid response made to it by our people in general and the fine results, financial and spiritual, already obtained emphasize this.

We would, therefore, recommend that while the Convention here assembled records its appreciation and approval of the plan of the Forward Movement and the work it has already accomplished, it also calls upon our people everywhere to continue to back up its program not only by payment of their pledges, but by putting into their local churches and conferences the plan of Christian service which the movement is sponsoring. We would further urge every pastor in the local church and every officer in the local conference to do his full share in bringing to complete realization the aims of the undertaking.

In order that all the fine qualities of the movement may be retained and that it shall continue to function as a vital part of our church life, we would recommend that it be more thoroughly incorporated into all the activities of the church in the following manner:

That the Superintendent of the Forward Movement be instructed to continue the general oversight of all phases of the movement, collecting the remaining outstanding pledges, and continuing the splendid promotional and educational work that has thus far characterized it. That he be further instructed to merge such phases of the work as may be merged with agencies already existing for that purpose, namely: Missions to be turned over to the Mission Board, Religious Education to the Board of Christian Education, Evangelism to the Department of Home Missions.

That a strong promotional agency is needed to co-operate with the above named agencies, but also to stress especially the devotional and stewardship life of the church, and in general to back up all undertakings in the name of the church.

Your Commission recommends that the office of the Forward Movement be utilized as this agency, the same to be under the direction of the Executive Committee of the Convention hereinafter named, making out a budget for the conduct of the work and presenting it together with the program of service to the General Board at its annual meeting. The office of this promotional agency to be known as the Department of Stewardship and Promotion, may be merged with the office of the Convention Secretary. In either case the Executive Committee of the Convention is to have direction of all promotional work.

The Superintendent of the Forward Movement shall be asked to accomplish the mergers indicated and readjust the work as rapidly as seems wise without injuring the usefulness of any one phase of it, provided, however, that the process shall be completed within the next two years, and provided further that the funds of the Movement shall continue to be handled by the present Treasurer until such time as the Executive Committee shall direct differently, and that the Treasurer shall meet with the Executive Committee in an advisory capacity on Forward Movement matters during this period.

11. (a) That instead of the present plan of annual meeting of the Joint Boards and the Board of Church Polity, there be created the General Board of the Christian Church, the same to be composed of the members of the Board of Publications, Board of Christian Education, Mission Board, Board of Evangelism and Life-work Recruits, the President, Vice-President, Secretary, and Secretary of Finance of the Convention, the College Presidents, the Editor of The Herald of Gospel Liberty, and an additional number at large to be elected by the Convention to complete a Board of fifty members.

(b) That the General Board of the Christian Church meet annually at a stated time and place and organize for the purpose of hearing reports from

each department covering the past year's work and review the program of each department for the coming year, including its budget, with power to direct any department to readjust its program wherever necessary to fit into the whole scheme of the denominational activity.

(c) That the General Board of the Christian Church be authorized to elect such editors as may be needed for the various publications of the church, provided that the Mission Board of the Christian Church and the Board of Christian Education be permitted to nominate editors for The Christian Missionary, and the Sunday-school publications, respectively, and provided further that the Editor of The Herald of Gospel Liberty shall not participate in the election of any of the editors.

(d) That the various boards of the Church be directed to hold their respective annual meetings as much in advance of the meeting of the General Board of the church as may be necessary for them to plan their work for the coming year, including their budgets, in order that said programs and budgets may be ready for review by the General Board at the stated time of its annual meeting.

(e) That in the Convention year the General Board and separate Boards meet for the above named purpose within thirty days after the adjournment of the Convention, it being understood that any incoming members of any board or department shall qualify immediately after their election and the new boards organize at once as provided by the present constitution, while all salaried officers shall qualify to take their offices January first following their election. It is understood that any incoming salaried officers shall meet with their respective Boards in the meeting mentioned above.

12. That the Executive Committee of the General Convention be the recognized ad interim agency for the execution of all proposals of the General Convention or its General Board.

13. That the Executive Committee consist of the President, Vice-President, Secretary, and Secretary of Finance of the Convention, together with the Secretaries of the Departments of Home Missions, Foreign Missions, Christian Education, Publications, Evangelism, and Life-work Recruits, and two members at large to be named by the General Convention.

14. That all general plans approved by the General Board be carried to the Official Boards of the local churches through the Executive Committee of the General Board and the Official Boards of the various District Conventions and Conferences with each named agency assuming its proper responsibility for the execution of the same. That details of all general plans be worked out through the proper denominational Boards and Departments, the same working in conjunction with the corresponding departments in the local conference and the corresponding committee in the local church.

For example:

(a) The qualifications for ordination shall be determined by the General Convention, and passed on to the several conferences for their approval, when they in turn shall communicate them to the local church official board for their guidance.

(b) The budgets of the various denominational Boards shall be approved by the General Board, and apportioned by it or its Executive Committee to the various Conference Official Boards for their approval. When the Conference approves their apportionments its Official Board shall reapportion the same among the churches as a guide for their benevolent giving.

(c) The General Board of the church shall create a bureau for pastoring churches, which shall work in co-operation with the Official Board of the local conference, the last named body assuming full charge of pastoring churches of the conference.

15. That all plans for reorganization of any and all departments as adopted by this Convention shall be put into effect as soon as practicable and if possible within the next two years.

16. That a committee be appointed to take full charge of perfecting reorganization, taking sufficient time to make sure that all funds and all bequests are properly protected so as to insure their use as originally intended.

(b) To carefully study the question of creating a single treasury for the General Convention and all its departments and report its definite recommendations to the Convention at the next session.

(c) To revise the Constitution of the Convention in conformity with any and all resolutions or recommendations adopted by this body and to report the revised constitution to this session of the Convention.

17. That The American Christian Convention meet in regular session in 1926.

18. That the new Boards and Departments begin to administer the work assigned them as soon as they organize following this session, but that the charters of existing Boards whose work is transferred to other Boards are to be retained and obligations and operations thereunder continued by the new Boards, until there shall have been accomplished all technical and legal adjustments necessary to complete transference, and as long thereafter as may be necessary in order to protect the title and possession of property owned or controlled by the existing Boards.

SUMMARY

If the foregoing plans are adopted the new organization would outline itself somewhat as follows:

I. The Local Church. Organized as outlined in body of this report.

II. The Local Conference. As outlined in report.

(The District Convention or organization to be planned later)

III. The Denominational Organization, outlined as follows:

1. The General Convention of the Christian Church, meeting quadrennially, and composed as provided in the above recommendations.

2. The General Board of the Christian Church, meeting annually, and composed of:

The Board of Publications 9 members

The Board of Christian Education 9 "

The Mission Board 12 "

The Department of Evangelism and

Life-work Recruits 5 "

President, Vice-President,

Secretary, Finance Secretary 4 "

Editor Herald of Gospel Liberty 1 "

College Presidents 5 "

Members at large 5 "

Total 50 "

3. The Executive Committee of the General Board, meeting at call of President, or of three members, and composed of

President.

Vice-President.

Secretary of the Convention.

Secretary of Finance.

Secretary of Home Mission Department.

Secretary of Foreign Mission Department.

Secretary of Board of Publications.

Secretary of Board of Christian Education.

Secretary of Department of Evangelism and Life-work Recruits.

Two members at large elected by the Convention.

The Board of Publications shall take over all the work of the present Christian Publishing Association, under the direction of the General Convention as it shall function through its General Board and the Executive Committee.

The Trustees of The Christian Publishing Association being the same in personnel as the members of the Board of Publications of the Convention shall act as trustees only in formal matters and shall as the Board of Publications supervise all our publishing interests, under the direction of the General Convention as it shall function through its General Board and the Executive Committee.

The Board of Christian Education shall take over all the work of the three departments of Education, Sunday-school, and Christian Endeavor.

The Foreign Mission Department shall continue all its present work and add thereto all matters of relief in foreign lands and such other foreign relationships as shall be deemed wise by the department.

The Home Mission Department shall continue its present activities, pushing church extension, Americanization work, and all forms of activity as such a Board should perform.

The Executive Committee shall be the promotional head of all activities of the church as directed by the General Convention or its General Board, working through the above named Boards and Departments.

If a Department of Stewardship and Promotion shall be created it shall assume the duties signified in its name as a regular department of the Convention, or if this work shall be merged with the work of the office of Convention Secretary, in either case the Executive Committee shall assume direct responsibility for the same.

The General Board of the Christian Church meeting annually, shall review and approve all plans and budgets of the several boards and departments.

The Executive Committee shall be the promotional head of all activities of the church as directed by the General Convention or its General Board, communicating general plans to the Official Boards of the Conferences who in turn shall communicate them to the Official Boards of the local churches. The Executive Committee shall also have general oversight of the detailed work of the various Boards and Departments as they shall work through corresponding Departments in the local conference and through the five committees in the local church.

W. P. MINTON,

Chairman.

Report of the Commission on the Forward Movement

MEMBERS OF THE COMMISSION

Eldredge, Mr. Hermon, 715 W. 8th St., Erie,

Pa., Chairman.

Baker, Rev. Hiley, Eaton, Ohio.

Bennett, Rev. Simon, South Solon, Ohio.

Brooks, Rev. J. T., Mansfield, Ill.

Chenoweth, Mr. A. S., Lima, Ohio.

Hendrickson, Rev. R. L., Lincoln, Kansas.

Howsare, Mrs. Athella, 1535 N. Euclid Ave.,
Dayton, Ohio.

Jacobs, Rev. A. O., Olney, Ill.

Jay, Rev. Wm. M., Holland, Va.

Winters, Mr. J. O., Greenville, Ohio.

1. REVIEW OF THE MOVEMENT

Since this report is programmed to immediately follow the report of the Superintendent of the Forward Movement, which will deal with details and accomplishments of the Movement, it becomes unnecessary for this commission to repeat such detail, but rather to present a more general review of what has been accomplished, together with an evaluation of the Movement as such, to the denomination, followed by the present status and recommendations as to the attitude of the Church toward the future of the Movement.

At the time of the inauguration of the Movement it had gradually come to be the clear conviction of the leaders of our church, both in committee and in convention assembled, that the Movement should contribute to the needs of our whole Church life, and its responsibility toward the upbuilding of the

Kingdom of God on earth. To this end the program and objective was enlarged, from what was at first a design to be purely missionary, to the five point program with spiritual, educational, evangelistic, missionary, and benevolent objectives. Time has proven that we builded wiser than we knew, and under the direction of God and our outstanding leadership, who have had the prayers and backing of our progressive and spiritual pastors and people, we are able to meet here today in the midst of these five years, and thank God for that which has been done and face the future with a greater faith in Christ and in our church.

The reports of the departments have been presented to the Convention and are in your hands as delegates of this Convention. They speak for themselves as to progress all along the line made possible by the definite financial, spiritual, and educational contribution of the Forward Movement. It would be simple to select outstanding contributions, except as such contributions have been made to all departments and would prove embarrassing to select one or a few, and would take too much space and time to go down the full line in any adequate way. Therefore we refer you again to the report of the Superintendent of the Forward Movement and to the report of the departments of the Convention which are in your hands for the detail of this accomplishment.

II. AN ANALYSIS OF THE MOVEMENT

In a task so great as that of the Forward Movement there cannot be freedom from imperfection. There were natural, as well as unforeseen, difficulties: lack of co-operation and of vision in some quarters, lack of knowledge in others, and added to this was the fact that we, in common with others, are not possessed of infallibility; but in the face of all difficulties we are grateful to God and to our leadership for the measure of success and the way in which we have been led.

We believe it can be truly said that the Forward Movement has made the following contribution to our denominational life:

1. The Forward Movement has presented our church with a program of service with definite plans and objectives which may be set in motion from our general convention through the conferences to our last church. This has been a great, if not the greatest, contribution which the Movement has made to our church life. It is not exaggeration to say that hundreds of our churches have been without a definite program, aside from holding services from week to week, and without definite objectives for the church year or organizations toward reaching a definite goal of accomplishment. The five point program has set a standard. Perfection is not claimed for the plan or program, and one weakness which has come to light has been the failure of the local churches to adapt the program to local needs and situations, and because, in the mind of some leader of leaders, it did not seem to meet every local situation it was discarded instead of adapted. But the fact remains that for the first time in our history we have a basis and a standard to which we may rally our forces and direct our energies. This makes possible a broad and practical common program and interest which we believe, when practically adapted and spiritually interpreted, will do much to bind us together as a people in a way we have not known hitherto, and will open the way for denominational progress along definite lines.

2. The Forward Movement has brought us the largest financial contribution in our history, which has in turn made possible the advanced steps all along the line which are reported here today. It is natural that the financial emphasis of the program should loom large in the thought of our people, for unheard of goals were set, which seemed to many impossible of achievement. It is unfortunate that to many these financial objectives obscured to a large

extent the spiritual and educational contributions of the program. However, considering the financial program as a unit or in its relation to its promotion of all other departments we can say that in spite of the last two years of the quadrennium being periods of nation-wide financial depression, yet progress has been made which places the full financial goal in sight by the end of the five year period, providing our conferences and churches become not weary in well-doing, but gird themselves for the final victory. Of the One Million Dollar special fund for the promotion of the general work as carried on by denominational departments, over \$800,000 has been subscribed and over \$300,000 actually paid in—the time and terms of payment being on a five year basis.

3. The Forward Movement has deepened our devotional life and our faith in God. Outside of the many activities and the great correspondence reported by the Department of Devotional Life, the page which has become the "Heart of the Herald" has been a wonderfully helpful contribution to thousands of subscribers and homes.

4. In evangelism we have a real contribution to our National church life through the Federal Council of Churches tour, and the outlines and suggestions for local evangelism used so successfully in his local church by the Secretary of this department and made available to his brother pastors in practical ways. It has prepared the way for the next great step which will mean the salvation of many souls and increase in church membership.

5. In religious education through our Sunday-schools, Christian Endeavor Societies, colleges, summer schools, and chautauquas and numerous conferences we have come to face our problem as a whole as we have never done before. The need of our youth, the outlook for week day Religious Education, the call for leaders all drive us to consecrate ourselves and consecrate our efforts toward this goal.

6. Probably our Mission interests have been more closely allied with the Forward Movement than any other department of our work. The reports of these departments will very clearly show this, and in this we rejoice. If Brothers Powers and Morrill were alive and with us today they might see the travail of their souls and be happy in the thought of their first word in all this.

Possibly the most concrete way in which we might visualize the contribution of the Forward Movement to our church life during the past quadrennium would be to imagine a situation in which the endorsement and promotion of the Movement had been defeated at the Conneaut convention four years ago, and we would have had no Forward Movement during this last quadrennium. Is it possible for us to imagine the result, or where we would be today in our position and prospects? We might, and probably would, have met here with a burden of debt on our convention, our Publishing House with a large deficit on *The Herald*, our Mission Boards and all the departments of our general work reporting retrenchments and possibly debts on current work. But because of the Forward Movement and its contribution to our church life, we come to this convention, although in the midst of a prolonged national economic depression, yet with the story of advance in every department, with a real and greater program for our church, with stronger financial resources than we have ever had in our history, and with faith for larger tasks and greater accomplishments.

III. THE PRESENT STATUS OF THE MOVEMENT

The Forward Movement was frankly presented to the church as a "Movement" with a time limit as to its life and with a back ground of the spirit of a campaign of five years for a fivefold objective. While the term was fixed at five years, yet no exact dates were named for beginning or ending the period.

While much preliminary work by officials and committees was done dur-

ing the previous quadrennium, yet it can fairly be stated that the date of the beginning of the five year program should be from the date of the entrance of the Superintendent into office in June, 1918, or possibly from the date of the approval of the full five point program and financial goal by The American Christian Convention in session at Conneaut in May, 1919.

Reckoning from either dates we are in the midst of the five year program and are not in a place of laying aside our armor as one who has finished the fight. This is not only a day of rejoicing for success along the line, but this is also a day of advance toward the goal of a complete victory which is in sight. Every victorious advance means a readjustment of forces, a closing up of the ranks, a realization of the new situation and its responsibilities, and this is where we are today—not merely rejoicing in battles won, but in council to outline an advance which will mean final and full victory all along the line.

A successful advance also means a change in outlook. We face a broader field of usefulness. We must go forward and follow up the advantage gained. To meet the present and coming situation and to plan for victory before the final five year campaign is closed is the part of Christian statesmanship and the duty of the leadership here gathered in convention.

Every department of the Forward Movement has built broadly for the future and set up goals of achievement which will suffer greatly in any abrupt ending of the work. Our present task is to carry on until such time as the work of the Movement may be assimilated and promoted by the departments of our church.

Financially alone we will lose tens of thousands of dollars, if not hundreds of thousands, and bring discredit and disaster to our whole work, if we do not plan for the pledges yet unpaid. Other departments have the same outlook, although not so tangible nor so easily visualized as dollars and cents.

It is our present duty to conserve what has been secured and to plan for future promotion of the work so splendidly conceived and so successfully brought thus far on its way.

IV. CONSERVATION AND ADVANCE ON FORWARD MOVEMENT LINES

To the end that we may hold the ground already gained and advance to meet the needs of the coming days, we, your commission, herewith submit for your consideration, the following:

WE RECOMMEND

1. That we express our thanksgiving to Almighty God for the favor he has bestowed on us as a people, and for the great measure of success which has come to our beloved church through the inauguration and promotion of the Forward Movement. And that as a mark of our gratitude we bow in silence at this time for meditation on his goodness.

2. That we express to the Forward Movement Committee, its Executive Committee, and to Superintendent Denison, and all who have been associated with him in this great work, our deep and sincere appreciation of the vision, consecration, service, and sacrifice which they have displayed during these years, and for the success which has crowned their efforts. And that we stand as we adopt this resolution to give visible sign of this appreciation.

3. That we have before us an unfinished work which is the task of the whole church and that will not be consummated until we have reached the last member of the church with the spirit and content of this fivefold program; and that it would be manifestly unfair to our church and to our people not

to extend the obligations and benefits of this Movement to every conference and every church of our denomination. Each church and each member should face this obligation and this privilege of having a part in the greatest forward step our church has taken in our generation. Then, too, our unfinished task is to plan and work to the end that all obligations now made shall be paid in full. These pledges are given to Christ and his church, and the Kingdom will not only suffer loss, but any individual or church that holds this obligation lightly does violence not only to the common cause but to his own spiritual life. We cannot afford to do less than to plan largely for the extension of the Movement to the last church and to cover every detail necessary for the realization on obligations already accepted.

4. That the time has come when the program as a whole be gradually absorbed into the regular departments and channels of our church life.

5. That the Forward Movement, as such, functioning under a special committee, and with departments, be discontinued, and that the Superintendent of the Forward Movement act under the direction of the Executive Board.

6. That the future objective be to place the responsibility for the promotion of the Forward Movement program through denominational and conference organizations to the local church and that the emphasis be upon making collections on pledges and in assisting denominational and conference organizations in any way possible toward extending the objectives of the movement.

7. That while large emphasis has been wisely placed on securing finances through special drives on a five year basis, that the time has come for greater spiritual emphasis on stewardship of time, of life, and of money for the building up and the extension of the Kingdom in the local church and community and in the nation and the world. To this end our giving of money should not be less, but more, as God prospers us, and that we should add to our gifts of money, our gifts of time and self.

8. That Evangelism should have a large and more central place in our program and in our activities, and that in our definition and practice of evangelism we shall not only think of special meetings (and we should not neglect them), but should also follow the outline of the Secretary of this department for an all-the-year-around evangelistic atmosphere and ingathering in our church services, Sunday-schools, Christian Endeavor, and all departments of our church life through personal, as well as group evangelism.

9. That we plan a united front for Christian Education throughout the whole church and that we seek to correlate the work of our homes, our Sunday-schools, our Christian Endeavor societies, with our schools and colleges, to the end that the Christian nurture of our children and young people have a united promotion from the home, through the church to the school and Christian College, and to Christian life work.

10. That this Convention definitely plan to so revise its constitution and take such legislative and legal steps as may be necessary to conserve and promote the ideals and objectives of the Forward Movement in the regular organized life of our church.

11. Your Committee reports a communication from President Coffin stating that an unknown friend has agreed to contribute \$100,000.00 to the Christian Church under condition that an additional \$400,000.00 be raised, making a total of \$500,000.00 to be used as an endowment fund which is to be administered under the direction of the Executive Board of The American Christian Convention for the interests of the Christian Church as they may direct.

In view of this proposal and generous offer of our unknown friend, and also in view of the unfinished task of the Forward Movement and the proposed financial campaign for our colleges, we your committee would recommend that these three matters be referred to the Executive Board with instructions and with power to correlate these proposed campaigns to the interest of all and to the embarrassment of none and to outline and promote such financial campaigns or campaign along the line of these proposals as may be for the best interests of the Christian Church.

Respectfully submitted,

HERMON ELDREDGE, *Chairman.*

Report of the Commission on Evangelism

MEMBERS OF THE COMMISSION

How sare, Rev. McD., 1535 N. Euclid Ave.,
Dayton, Ohio, Chairman.
Bagby, Rev. A. G., Bethel, Ohio.
Cooper, Rev. Fred, Albany, Mo.
Fisher, Rev. J. B., Nappanee, Ind.
Freeman, Rev. W. A., Covington, Ohio.
Hurlburt, Rev. D. P., 580 Hammond St.,
Bangor, Maine.

Hutton, Mr. G. E., Madrid, Iowa.
McCrone, Rev. H. W., St. Johnsville, N. Y.
Pleasant, Rev. D. G., Campbellstown, Ohio.
Poythress, Rev. O. D., 7 Guerriere St., South
Norfolk, Va.
Rasmussen, Rev. Mrs. E., Stafford, Kansas.

By evangelism we mean the processes by which the individual becomes acquainted with the nature, character, and will of God, and the conformation and expression of life in keeping with the nature, character, and will of God as manifested in Jesus Christ. Our initial business, whether dealing with the young child in the Christian home, or the pagan in the non-Christian land is to make known to him, God. In this procedure we may well look to Jesus Christ, for he was the world's greatest evangelist. His message and methods are fit examples for all ages and times. It matters not whether he is laying his hands upon a baby's head or talking to a woman at the well, having a midnight talk with Nicodemus, or speaking to multitudes on the mountain side or seashore, his message and method were adapted to the temperaments and needs of each. With unabated zeal he carried on the work of evangelism. He knew no "special seasons." Anywhere, any time, he found an individual in darkness he sought to enlighten the mind and soul of such a one. His was a strenuous, continuous program of evangelism.

In this report we desire to deal with the subject of evangelism in its larger aspect. We have no inclination to think of it as an occasional, spasmodic effort to win back to God a few sinful men and women. Such efforts have been largely confined to the realm of adult life, or to those closely approaching it. The child has been often swept aside with the statement that it did not know what it was doing. Jesus did not so treat the child. To know God in his fullness is a process. This process may begin earlier than many have at first thought. To obtain this larger view, this subject will be treated under the following heads: Educational, Pastoral, Personal, and Social Evangelism.

EDUCATIONAL EVANGELISM

The term educational evangelism is a new one, and in some minds questionings will arise as to its orthodoxy. It is the law of the natural growth. It was said of Jesus that he grew in wisdom, in stature, and in favor with God and man. In the life of Jesus, as a boy we see natural processes at work in the development of a child living in an atmosphere pregnant with gospel light and truth. Such ought to be the development of any child in a Christian home. Jesus said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God." By that statement he set forever right the world's thought concerning the child's rightful place in the Kingdom. This establishes the child's spiritual standing in the outstart, and an equal chance is given to develop physically, intellectually, and spiritually. There is no questioning the natural development of the physical, intellectual, and social nature, why discriminate against the spiritual. Suffice it to say, full salvation means a saved body, a saved intellect, and a saved soul. We can think of Jesus only as "physically fit." He was not illiterate. He had a fully developed soul. He was as conscientious in observing the laws of his physical and intellectual nature as those of his spiritual. A child may be

pleasing God when seen on its way to the gymnasium, or to the schoolhouse, as well as on its way to the prayer meeting room.

Educational evangelism proposes to take the young child and surround it with spiritual influences, and seek to bring it up so that it may never know the time when it did not love God, the Heavenly Father, and take pleasure in talking to him, and delight in doing his will and service. Just as a little child comes to know his earthly father and the law and will of the household, so the child comes to know the Heavenly Father. The term, "getting religion" cannot be used here, for instead of some extraordinary manifestation or feeling under some abnormal conditions, there has come to the child naturally an *abiding consciousness* that it is the child of a king. Some one has said, "A person does not get religion, he becomes religious. He comes into a personal relation of harmony with God—comes into right relations with Jesus Christ—in a word, to become a Christian is not to get a thing, but to know, love, and obey a person, Jesus Christ, and it is that rightness of relation that is to be sought after rather than an experience which for the most part is a more or less rapturous emotion."

When the child arrives at the place of moral choice, where he is no longer unconsciously Christian, but from then on is responsible for his conduct, it is then and here we plead for more sympathetic action on the part of the church. There is an increasing number who are choosing Christ at this point, and go on to perfection without an abnormal process or experience. Here the Protestant church has woefully failed, and we believe is guilty of a crime against the childhood in our homes. When we think of the twenty-six little imperfectly used hours per year we give to the child for religious education in Sunday-school, and the Sunday-school is our big word in religious education, the lack of home teaching and training, often, it is no wonder thousands of our boys and girls go wrong and wander out into darkness and sin. How far would we get physically or intellectually by devoting thirty minutes a week to these activities? The divinity of spiritual growth is proven because we have gotten so far with so little of it.

In the case of the prodigal son, much has been said about him because he went away. Little has been said about the son who staid at home with his father. The conduct of the latter son is normal, the first abnormal. One went away, and had to come back, his life marred and substance wasted—all irretrievably lost—breaking a father's heart and necessitating so many unnecessary readjustments. The other, always at home. The natural, consistent, and logical place for the child is at home with the father. It is here we believe every child is safely housed and like the latter son, ought to stay. May heaven grant that in the future thousands may be kept in this blessed relationship.

Evangelism's mission with the child is to nurture, educate, and train by the aid of the Holy Spirit, so that the entire life shall be conformed to the nature, character, and will of God as manifested in Jesus Christ. The whole life is to be Christianized.

Now, as to the state of the individual who has gone away deliberately, as did the Prodigal, he is a severed branch. All the redemptive agencies of heaven and earth are co-operating to get him back to God and home, first for his own sake, and then for the sake of others. How destitute, and hungry,

and lonesome is the soul away from God. Except he be converted and become as a little child, he can not enter the Kingdom of heaven.

PASTORAL EVANGELISM

The pastor is the key man in all evangelistic effort. He must organize, stimulate, foster, and perpetuate the work and spirit of evangelism in others, besides being an adept at soul winning himself. More effective work can be done by the pastor himself, if he is filled with the real passion for souls, than by any imported evangelist. He has the advantage in that his people know and love him. If he is the right sort, he has a big running start over the stranger evangelist. His intimate relationship and knowledge of his people enable him to approach with tact those whom he would win, and since he is to train and develop these converts in after life, he has a better grip upon their lives than if some outside person had won them.

PERSONAL EVANGELISM

Personal evangelism should have a very large place in all endeavors to advance the Kingdom. There are two very vital reasons why. First, there is always a tendency on the part of the unconverted to shift responsibility, but when the devout personal friend presents the matter to him he cannot well shift his responsibility. Second, the Christian needs this stimulus to his own life, since he cannot well become concerned about the soul of another without a consequent earnest consideration of his own spiritual condition.

But in this connection let it be said that it is of the utmost importance that the right kind of message be presented and the right appeal made to the unconverted. Experience has led to believe that a much larger percentage of so-called personal evangelism has been superficial, than has that which has come from the pulpit. The reason for this is obvious. The layman, usually, is not skillful in the Word, and his appeal is more apt to be one of mere emotionalism, than if he were filled with the Word and Spirit. It certainly is not an unusual thing for the appeal to be based upon some material or social advantage. This suggests the necessity of the layman's being specially trained for such work. And most certainly, as nearly as possible, the worldly, unspiritual professor should be discouraged from attempting such work until trained. As the business house sends its personal representative trained in salesmanship to individual firms, and is successful because of the personal contact, likewise religious salesmen may do big business in winning men to Christ by personal evangelism.

SOCIAL EVANGELISM

Social evangelism seeks the redemption of both the individual and the social order. This occurs contemporaneously, one reacting upon the other. The saved man must have a saved social order in which to live. The General Conference of the Methodist Episcopal Church made the following declaration: "In the social crisis now confronting Christianity the urgent need and duty of the church is to develop an evangelism which will recognize the possibility and the imperative necessity of accomplishing the regeneration of communities as well as persons, whose goal shall be the perfection of both society and the individual."

Some one might say, see that the individual is converted and the social order will take care of itself. Not necessarily so. There were enough converted people to vote our nation dry a long time before it occurred. It took

years of education and appeal before the social order reached the place where it asserted itself in favor of right. The immoral picture show exists in many communities where there are enough converted persons to eradicate it if they would. Our communities have too many persons in them who, in the language of another, prefer to say, "Lord, Lord, but do not the things that I say." "The crowd prefers the easy enthusiasm of the bleachers to the stern struggle of the field, would rather cheer the embarking regiment than seek the enlistment office." Some would rather go on a religious drunk and be happy till the Lord's coming, than roll up their sleeves and help the forces of righteousness clean up society. The ancient prophets not only hurled their prophetic utterances at individuals but at peoples collectively as well.

"Society is not the sum of individual units. When human beings merge together in a group, the result is like that which follows the mixing of different elements by a chemist. As they fuse a new entity appears, to which he must give a new name. So do the fusing of lives of men result in a new entity, the social organism, which thinks and acts far differently than would its individual units. They all share in this composite action, and they are all parts of the new result; but religion must reckon with this thing which they jointly are, as well as their individual existence." This new resultant is becoming more and more complex, and to reach and evangelize it more and more necessary. "Its institutions, customs, and habits challenge the control and direction of religion." Therefore the church program of evangelism must plan to shoot through and through with the message of Christ's Social Gospel this social order until it is purified and all its energies directed in channels of greatest blessing.

SPASMODIC VS. CONTINUOUS EVANGELISM

Our tendency has been to make our evangelistic efforts spasmodic rather than continuous. Oftentimes we have thought and acted as though souls could not be saved except on special occasions, that the Holy Spirit was often whimsical, and may not always co-operate in convicting men of sin, that even during a special season we might fail. Not so. The redemptive agencies of high heaven are ever ready and working as fast as possible to save men and their operations are only limited by man's failure to do his part. Though all times and seasons are favorable for soul saving, and it should be continuous, there are seasons when conditions may add to the fruitfulness of the work. For instance, in dealing with the young who have gone slightly astray, we find that at the ages of ten and sixteen the young are most easily influenced in their decisions and choices. Christian workers do well to accommodate themselves to these natural tendencies, and work accordingly.

Decision days in the Sunday-school may reach some who have not yielded themselves to Christ under the ordinary appeal. Careful preparation and tactful use of Decision Day have resulted in the commitment of the lives of thousands of our girls and boys to Christ.

The period just before Easter has been regarded by many as a favorable time for evangelistic effort. Because of emphasis laid upon this period, spoken of by many as Passion Week, an atmosphere pervades church and press that is conducive to evangelistic effort. Two or three weeks of special effort at this time might well supplement other evangelistic activities of the church.

Other workers declare Easter is not the place to stop in securing followers for Christ. It is simply a new place to begin, that the fifty days after

Easter should be characterized by an intensified evangelistic endeavor along personal lines. One thing is sure, the church can not afford to confine her evangelistic efforts to any age, season, or special occasion; but must everlastingly be at her task of making God known, and urging folks to the task of Christianizing their entire lives.

EVANGELISTIC ATMOSPHERE

In carrying on these forms of evangelism too much stress can not be put upon the atmosphere of the church where this work is to be done. Unless the atmosphere of the church is genuinely evangelistic and expectant, no pastor or personal worker can make much headway in real soul winning. It may be said that that is the business of the pastor and the personal worker, but the whole church must realize that its atmosphere in general will either thaw out or freeze up the sources of real evangelism, so far as results are concerned. Definite prayer to this end on the part of the church will help promote this condition.

TRAINING CLASSES IN EVANGELISM

Under the head of Personal Evangelism it was hinted that some lay workers might not always use the best methods or set forth the best motives when seeking to win men to Christ. It becomes necessary to train such workers and therefore every church should have its Training Class in Evangelism. Institutes should be attended and books and leaflets read, if we are to be proficient. A training class in soul winning should be incorporated in every church program.

REEMPHASIS OF FUNDAMENTALS

In these hours of special emphasis on various phases of Christian activity, let the pastor and church not fail to stress the power and operations of the Holy Spirit, the blighting and damning effects of sin, and the need of repentance, confession, and forsaking of sin; and the full commitment of the whole life to the service of Christ and humankind.

SIMULTANEOUS CAMPAIGNS

Present day results prove the value of simultaneous evangelistic campaigns. Where groups of churches in a conference, district, or in town or city join in a simultaneous program, there has come added spiritual power, enthusiasm, and a greater impact upon the community. In one of our local conferences, during the past year, a simultaneous evangelistic campaign was inaugurated. Fifteen simultaneous meetings were held. There was an exchange of pastors, and the advent of other pastors as helpers into the conference. This led to the conversion of souls, the creation of sympathy and interest on the part of individual churches, and a general enthusiasm well worth the effort. In conferences with Field Secretaries such campaigns could be arranged easily, the Field Secretary and pastors co-operating.

TENT, TABERNACLE, AND OTHER MEETINGS

We approve, as a last resort, of tent, tabernacle, or other special evangelistic meetings, or other sane, effective methods of reaching people with the gospel message. There are some people that you can only make "sit up and take notice" by doing something spectacular to attract their attention. If they are really perishing—and that is what God's Word teaches us—it is

our bounden duty to awaken them by any means in our power. If a man has taken an overdose of an opiate, he must be awakened and kept awake at any cost. These souls who have taken the overdose of the deadly drug of sin, we must awaken by some means or they perish forever. That responsibility is ours. It is not our task to examine too closely the method used. We would be foolish to criticize an evangelist for wearing a green necktie or parting his hair in the middle, if the man's preaching resulted in the salvation of our wife and family. The tent and tabernacle meetings have resulted in thousands of decisions for Christ. Through these agencies God often gives his last call to adult life, for the person who runs the gauntlet of such campaigns unsaved, has but very little chance of ever being saved.

CONSERVING RESULTS

No church can possibly conserve the results of any evangelistic effort that does not have a passion, deeply fixed in its program of training and service, for the building up of its converts in Christ. Far too many are born into the Kingdom and then left to die on the desert of inaction, because the church is remiss in its duty and privileges in educational effort. The babe must be nourished and exercised if it develops; and adequate food must be furnished by the church if her children are to be strong and healthy. A good church program, efficiently worked, will nurture and develop her folks in physical, intellectual, social, and spiritual lines, and thus be able to conserve the results of her special evangelistic efforts.

PRESENT OUTLOOK

We quote from Charles L. Goodell, Secretary of the Federal Council's Commission on Evangelism, as printed in *The Herald of Gospel Liberty*, August 10, 1922.

The pessimism of the critics who are proclaiming that the Church is losing its hold upon the people is gainsaid by facts now available concerning the achievements of the past year. The additions to the membership of the churches were far larger than during any previous year in the history of the country. This significant result is announced by the Commission on Evangelism of the Federal Council of the Churches of Christ in America on the basis of information which has been received from many of the denominations and from various cities throughout the country.

It is the custom of the Commission on Evangelism to collect data from authoritative denominational sources as soon as possible after the special Easter ingathering. The present report represents the most recent information upon the increases in membership of the Protestant churches and is later than any hitherto published.

A notable feature of the record has been the special emphasis upon evangelism during the pre-Easter period. The ingathering in the Protestant churches at last Easter season was larger than in any other year.

While it is not yet possible to give exact figures for all denominations, since their times for reporting differ, the statements already received establish beyond question the fact of an unparalleled achievement.

As one surveys the results which have been accomplished and attempts to analyze the factors which have been responsible for the success, three conclusions seemed justified by the reports received.

1. The outstanding factor has been the growing emphasis upon pastoral and personal evangelism. The one idea everywhere at the front has been the organization of the local church under the leadership of its own pastor and officials for aggressive personal work. There have also been large increases in many places due to union meetings under the leadership of special evangelists, but the new feature in the situation has been the increasing conviction of the pastors that they must themselves be evangelistic.

2. The part which has been played by the Commissions on Evangelism in the various denominations has been a notable one. They have brought to local churches fruitful suggestions, and by systematic work have been creating a new interest in evangelism throughout the rank and file of the churches.

3. The practice of planning a united program of evangelistic work for all of the churches of a community has also played an important part in the success of the year. It is significant that from the cities where, under the leadership of local federations of churches, simultaneous evangelistic efforts have been made, unusual results are reported. As a result of concentrating special attention upon evangelism at simultaneous periods, there has been an increase of spiritual power and enthusiasm, and a stronger impact has been made upon the life of the city. The results have shed new meaning upon our Lord's Prayer "that they all may be one. . . that the world may believe."

We are sure our own church is characterized by the same spirit. Our gain last year was seven percent plus, according to figures compiled by the Secretary of Evangelism of the Forward Movement of the Christian Church.

RECOMMENDATIONS

We recommend:

1. That we pledge ourselves anew to the work of evangelism, using every legitimate way known now to promote its growth, and ready to hear and adopt any new methods that may come to our knowledge that would hasten the work.

2. That we stress with a new zeal and fervor, the power of the Holy Spirit and the great facts of sin, repentance, confession, conversion, consecration, and service.

3. That all workers may be trained in personal evangelism, we urge the organization of Personal Workers Training Classes in all our churches.

4. That care be exercised on the part of all our churches in choosing leaders to hold evangelistic meetings. None but trained, practical, accredited, and spirit-filled leaders should be employed. We urge the exchange of pastors and the using of our own men as far as possible in carrying on our evangelistic campaigns.

5. That social evangelism be given a much larger place in our thought and action, that we seek the purification and religious direction of the social order according to the idea of the Prophets and Jesus.

6. That there be a full-co-operation on the part of our local churches in all neighborhood or simultaneous evangelistic campaigns.

7. That more attention be given to Educational evangelism, that it be stressed as the quickest way to save mankind and develop individuals for the longest and largest possible life of obedience and service for humanity. This may call for graded evangelism.

8. That there be a continuous evangelistic program for the church, and the use of Decision Day, Pre-Easter, Post-Easter, tent, tabernacle, and other special evangelistic meetings as aids in the work of evangelism.

9. That the Christian Church assume its full share of world evangelism and especially that we fail not in manning, financing, and evangelizing those places in the mission fields where definite territory has been allotted us.

10. That we hereby express our hearty appreciation of the splendid work for evangelism that has been done by Dr. Roy C. Helfenstein as Secretary of the Department of Evangelism for the Forward Movement. We earnestly urge every church to use the Forward Movement group system as the best known plan to reach every family and individual for which the church is responsible in the community—an evangelistic group leader in each group of families under the chairmanship and direction of the evangelistic member of the Church Forward Movement Committee.

11. That the results of our evangelistic efforts be best conserved, we suggest conducting of "Classes for Converts" for instruction and training in Christian life and service. That they be given definite tasks to do and urged to line up with the various activities of the church. The reading and study of such books as "Efficiency Points" by Doughty, "The Modern Meaning of Church

Membership," by Versteeg, "Making Good in the Local Church," by Elliott, "Church Finance," by Agar, and "Modern Church Program," by McGarrah, will be found to be most helpful. Above all else we must not fail to give our converts a clear understanding of the stewardship of life, service, and money.

12. That we heartily concur in the action of this Convention in setting a goal, but that the goal be 10% increase in membership annually, and that a Secretary of Evangelism be employed.

McD. HOWSARE, *Chairman.*

Report of the Commission on Sunday-schools

MEMBERS OF THE COMMISSION

Sargent, Rev. W. G., 138 Lenox Ave., Providence, R. I., Chairman.	Fletcher, Mrs. W. P., 162 Westmount Ave., Toronto, Ont.
Burnell, Rev. Rue, Superior, Nebr.	Smith, Rev. H. Shelton, Yale Station, New Haven, Conn.
Cottrell, Mr. J. A., Greenville, Ohio.	Short, Rev. H. H., Hagerstown, Ind.
Denison, Mrs. Abbie B., 760 Ferguson Ave., Dayton, Ohio.	Stearns, Miss Helen, New Bedford, Mass.
Douglass, Rev. J. J., Urbana, Ill.	Yantis, Mr. P. G., Troy, Ohio.
Eldredge, Miss Lucy M., 1012 Marshall St., Richmond, Va.	

FOREWORD

FUNCTION OF THE SUNDAY-SCHOOL

Education has been defined so often and in so many ways that any further attempt to arrive at a satisfactory conclusion that will be comprehensive is beset with considerable difficulty. Perhaps the most inclusive statement, in a few words, is that of Dr. Butler, of Columbia University, who says, "Education is adjustment to the spiritual possessions of the race." Whether we accept this definition or prefer another, it remains true that no attempt to define Education that omits the religious capacity of the soul will be acceptable to the vast mass of men. As a great New England religious educator has put it, "The soul of all culture is the culture of the soul." True education aims at character. If it fails here the loss is irreparable. Character is the ultimate of being, and any development of human life that loses sight of the goal will finally fail. Man is a composite being with powers various as his nature, all of them finding their harmony in character. To omit the development of any single power is, to that degree, to destroy the effectual working of life itself.

That man is religious by nature, scarcely needs demonstration, today; indeed we are probably all ready to accept the fact that man is first of all a religious animal—that is he has a capability for, and an undoubted hungering after the things of the Spirit. But ready as we are to accept this now, the history of the church reveals a tragic failure to realize the implications of our faith in a full-orbed program of religious education, spanning the life of the individual. Only comparatively of late have we undertaken to do what Jesus did when he "set the child in their midst." The church has always been the sponsor of Education, but until recent times it has confined its attention, at least in a co-operative way, to the religious culture of the adult. The child, for his religious education, has been obliged to wait upon the unvoiced influence of home life or the directed efforts of the parents to that end. But the child is as responsive to religious as he is to any other stimuli. Indeed, if he is first of all religious, his readiest reaction is spiritual. Was not this what Jesus meant when he said, "Of such is the Kingdom of Heaven?"

Here, then, is the child. Within is the flower of Christian manhood and womanhood, waiting at the hands of skillful craftsmen and the fructifying of God, for the unfolding, so that he may "grow up as a Christian and never know a time when he was not a Christian."

That work falls to the lot of three agencies—the home, the school, and the church. The home is, temporarily, as we may hope and believe, to a tragic degree unresponsive to its obligation and privilege. Religion is, in the very nature of the case, ruled out of our public schools; so that upon the church rests the heavy responsibility of the Christian culture of the early and, in vastly too many cases, the later years of the youth of the land.

That civilization has gone halting is due more to the failure of the church here than to any other factor. These boys and girls came into the world with a high heritage of religious capacity and when the organized force of the Christian world failed to respond adequately the loss was beyond computation. A child who is cheated of his birthright of natural, normal religious training from his earliest years, is comparable only to the waif who grows up in the city beautiful, untouched by the larger privileges that come to the mass of its citizenship.

Nor is the loss alone to the individual: the nation, and eventually mankind, is affected by every lapse in the direction of the child's religious development. Religion is the root of all good. The Bible is inwoven in every legitimate expression of our national life; commerce, law, medicine, science, literature, ideals—all are enormously affected by it. If, then, the youth is to be trained in the ways of intelligent citizenship he is entitled not only to an intimate knowledge of the Word of God, but to a clear understanding of the growth of the Kingdom and the means by which it has been accomplished. If we are to have a Christian civilization, Christian principles must be inwrought into the minds and hearts of our boys and girls, and above all these must be led into a friendship with Christ. It is the response of the normal life of youth to this call of Christ to live that quickens the hope and enthusiasm of the hosts of each succeeding generation who believe the truth will win and who do not weary in the struggle. Not until the whole church recognizes child culture as the normal process, the God purposed way, will the Kingdom of God come in power.

And the church is realizing that now. If one were to endeavor to put his finger upon the nerve of the organized Christian world that is most sensitive to the touch of this generation, it would be the religious training of the child, indeed the whole structural program of religious education. With the swift discovery of the potency of education by the world at large, the church, with an eagerness and an earnestness equaled only once in her later history, when the missionary vision broke upon the horizon of her deepening consecration, has been and is being moved with a zeal ever more intensive for the Christian development of the child life. That the objective of the Educational program of the church, at the present time, is so inadequately defined and understood, that its unity is so lacking, and that its method is so imperfectly developed is no proof that the church is indifferent to its appeal. Quite on the contrary the fact that the Church has been quickened to a vivid sense of her failure here and is being galvanized into action is at once an evidence of the importance of religious education and a prophecy of its increasing success.

What we would put into the Kingdom we must first put into the child. In the program of the developing Kingdom the child is entitled to first place.

GENERALIZED MEANS TO THE END

Entering into the whole problem are certain general factors, the recognition of which will greatly aid in its solution.

The larger Educational program of the church is dependent upon a more scientific study of child life. The new psychology is greatly helping us here. But there are yet vast domains to be possessed. The child is not a receptacle into which we may pour imperfectly digested spiritual food, at will, and at leisure, expecting him to assimilate it by reason of the nature of the food, but a spirit, with a body as instrument, the spirit (and the body, too, for aught we know) capable of infinite expansion, Godward. That that development should be normally directed and controlled is the child's reasonable demand, and a Christian Society will make response. It cannot do otherwise and be really Christian. What constitutes a normal development, and exactly how it is to be obtained wait our further study of the child.

Certainly he needs food that he is capable of digesting. The solids of later life will scarcely stand him in stead. The need is met by our modern insistence upon the simplifying of Christian truth. It is at once easier and more difficult to teach the child today than it has even been before; easier because the vital elements of truth are being stressed, and more difficult just because these elements are so vital and so traditionally imperfectly grasped. But the movement is intensively a simplifying one and the hope of the child grows brighter as progress is recorded.

Nor is the simplifying process the only one needed or apparent. For the truth that the child requires must be as perfectly articulated and as comprehensive as possible, satisfying all the religious demands of his godlike nature, that his unfolding may be as symmetrical as was that of the boy Jesus, in his day.

Perhaps we are as seriously in need of a co-ordinated body of truth, formulated on the soundest pedagogical principles, as of any other pressing requirement of the whole problem. The entire elementary religious educational world is cautiously feeling its way here, impelled by the grave neglect of the past and the urgent demand of the present. The organized courses of study published by some of the great religious publication societies of America bear witness to the fact the new path is being well blazed.

Another pressing demand is for instructors who are skillful at imparting religious truth and arousing enthusiasms for its expression. Gradually, through the combined efforts of church and college, teachers are being developed who are demonstrating aptitudes in this direction hitherto monopolized by the pulpit for the benefit of adults. But we have far to go and the ascent is made all the more difficult by the present readjustments of truth itself.

It need scarcely be insisted upon that more time is needed for religious instruction than the church is now bestowing upon this fundamental phase of her great task. One hour a week is not enough to teach the child the truths of the religious life. If the public schools take thirty hours in training the child in the things that pertain to the highest statehood, shall the church be satisfied with one hour's guidance in that which makes for successful citizenship in the Kingdom of God?

One thing more of a generalized nature: the present lack of co-ordination and systematization must give way to unity of plan and action that the present confusion and most serious overlapping of effort may be supplanted by a generously conceived and clearly defined course of action covering all the Educational work of the church. Here again the church is aware of its deficiency, and is at least making approaches, by bringing all of its Educational agencies together, to the problem of unifying its efforts.

ORGANIZED MEANS TO THE END

In the whole program of organized religious educational effort the Sunday-school is incomparably the most important present agent. It would seem that no amount of later effort on the part of Christian forces can possibly compensate for the failure of the church to stress the first seven or ten years of the child's life. If Horace Bushnell was right when he said the first three years would constitute one-half the training the child would get, meaning thereby, as we interpret it, that certain character directions were manifesting themselves at so early a period that were to be formative for life, and that properly directed would insure moral attainment, or, neglected, would as certainly issue in moral failure, we can the better understand the necessity of the church reaching out to the babe, especially when the failure of the home thrusts the task into other hands. The whole church must be mobilized for this purpose.

RELATION OF THE "CHURCH SCHOOL" TO THE CHURCH

When the "Sunday-school" becomes a "Church School," it is the expression of the church's life, educationally, and the church becomes directly responsible for its conduct and continuance. The school does not happen to be located at a certain place because there is a convenient building there, and a body of people sympathetic to the enterprise; it becomes an integral part of the church, as much so as its regular service of worship, and to be maintained as conscientiously.

THE COMMITTEE ON RELIGIOUS EDUCATION

It matters not what the size of the church may be, its first action toward the formulation of a comprehensive program will be the appointment of a Religious Educational Committee, which will be responsible to the church, and whose duty shall be the shaping of a policy and program for all the educational work of all the units of the church organization. Only so can an inclusive and well-articulated program be secured. So far as the "Church School" is concerned, and this report must be confined to its consideration, solely, the Committee is responsible for a survey of the community, the organization of the church school forces, the selection of courses of study, promotion, graduation, and other functions of the school. If the church is organized on the Forward Movement or some kindred basis, the Religious Education Committee will simply lay out courses of study and select material to be used, leaving to the Department of Bible or Religious Education the office of putting into operation plans for use of material provided; or, indeed, the whole matter may be controlled by the Department of Religious Education, though the latter seems less preferable.

THE APPOINTMENT OF A SUPERINTENDENT

Since the Sunday-school is pre-eminently the church functioning educationally, the General School Superintendent will be appointed by the church, at the annual meeting, in the same manner as other officials.

THE DIRECTOR OF RELIGIOUS EDUCATION

Wherever finances will permit, a Director of Religious Education should be provided, who will carry out the program formulated by the Committee on Religious Education, and who should devote all of his time, if possible, to this work. Fortunately, our schools and colleges are providing, in increasing numbers, leaders fitted for this specialized duty. The right kind of an individual, properly trained, becomes increasingly valuable here.

NEED OF A MODERN PLANT

With the development of the Educational program of the church it becomes more and more consequential that the church should provide itself with a modern plant, equipped for specialized work. It is a statement of a well-known fact to say the great majority of churches have not yet secured proper facilities for carrying on a Sunday-school. The old one room building, or at best a segregation of the primary division from the remainder of the school must go. In the very smallest school, curtains will seclude one class from another and in the larger schools, buildings provided with departmental divisions and separate class rooms have become a necessary part of a modern church plant. Why should the state provide such up-to-date equipment for secular education and the religious needs of our children be so neglected? Is one apt to be impressed with the worth of religion when he compares the care taken by the state and the church for the training of children? Plans have been devised by expert educators, to be secured at a very small outlay, for buildings and equipment, suitable to the need of schools, small and large, and the church will do well to become acquainted with these progressive suggestions for the better conduct of its Educational work. Where new church buildings are being erected the needs of the child and the developing youth should have first consideration, and the religious training of the child is most impressively hampered by present conditions in a multitude of church buildings. We are of the impression that the Convention Sunday School Board could serve the schools of our church well through a campaign of education on the need of better housing facilities for our Sunday-school work, and suggested plans for improvement. In local centers persistent agitation through the public press and in the churches themselves will win the approval and co-operation of the community in providing a Sunday-school plant, sufficiently well equipped for effectual work. In most of centers where there is need of a school, a proper school building can be provided. It is here as everywhere a question of leadership.

PROGRAM OF THE SCHOOL

GRADING OF THE SCHOOL

The modern church school must be graded as carefully and as scientifically as the public school. We have no choice: God has graded the child. Whether the grading be done on one or the other of bases suggested by the International Union it should be maintained consistently and the program be built around such classification.

COURSES OF INSTRUCTION

The grading of the courses of instruction will follow naturally on the grading of the pupils. Again there is no option: God has graded the child mind. Courses of study must be adapted to his mental development. There is no valid excuse for persisting in the use of the uniform lessons for the whole Sunday-school. It is unnatural, unscientific, indefensible. Courses of study have been worked out on scientific principles, adapted to the growth of the child mind, and the Sunday-school that desires to bring about results will make use of this new instrument God has put into our hand. No school is too small to grade or to use graded courses of study. Not all grades may be found in every school. It is conceivable in the smallest schools there may not be more than three departments and perhaps not more than one grade in a department; but such simple organization can make use of the graded course of instruction by completing the grades in each department before entering upon the study of the lesson material for the next department. In the larger schools, of course, grading can be done more scientifically and so the school contributes to both the moral development of the child religiously, and his need of social adjustment, in group formations, of like age and growth.

Nor is it sufficient that Graded Course should be provided on the Bible alone. The subject matter for the Sunday-school falls naturally into five divisions: Devotion, Bible, Evangelism, Missions, Benevolence, and Social Service. Graded instruction must be provided in all these subjects. Where it has not yet been done through publication houses it can be wrought out by the local school. Hymns and prayers and Scripture reading lend themselves easily and naturally to growing boyhood and girlhood. "Do you pray?" said one boy suddenly, to his bosom friend. "No!" said the other; "Do you?" "Well," was the reply, "I used to. I learned 'Now I lay me down to sleep until I wanted something more than that and then I prayed 'Our Father, and by and by that seemed to lose its force, and I hadn't anything else and I quit'" He had not been taught to formulate his own prayer when the proper time came. There is no excuse for slovenly devotional periods in the Sunday-school. Deep calls into deep and the heart of the child will go out to God before he knows there is a Bible. This immediate need of the child must be met by carefully planned and reverently promoted devotional periods and instruction in the Sunday-school. Dignity, strength, fellowship that is apparent, meaningful, and joyous, should characterize the devotions of the Sunday-school. Cheap music, empty prayers, random scripture lessons will avail little and are often positively harmful, they lend themselves so imperfectly to the great vitalizing truths of the Bible, and of life, and of each other. Thought and prayer here will go far in the molding of the child life into the fairer image of God.

Nor will the Sunday-school of the future be content with graduated courses leading up to the adult age. Advanced courses adopted to post-graduate work are already making their appearance and may confidently be expected as a development of the very near future. The significant thing here is the more certain hold to be obtained upon the man and woman who are so apt now to maintain they have graduated from the Church School and need no longer attend.

STANDARDS OF PROMOTION AND GRADUATION

Religious Education is most frequently optional. Civic Education is compulsory. Whether the state will ever impose its will with respect to the former is problematical. At least it cannot and will not now. It is due to this, in part, the Sunday-school has been so slow to provide standards of promotion and graduation. The day school insists upon it absolutely; but the Sunday-school has been fearful. Nevertheless, such standards are surely needed. Generally promotion should be upon work done worthily rather than upon age qualification. A well ordered school will have a system of standards which, in its entirety, will insure to the child at least a fairly comprehensive knowledge of the subject matter of its curriculum, and will kindly but certainly insist upon these requirements for promotion and graduation. Such a body of standards on the Bible has been worked out by the Providence, R. I., church, for its own use, and promotions and graduations are made on this basis with credit for work done. Quarterly report blanks, covering this and other points, are sent to the parents by this School, showing the progress made by the pupil. Promotion and graduation certificates are provided of which the pupil may be proud, showing his progress from department to department.

TRAINING INSTRUCTORS

The substitution of graded and advanced courses of instruction for the uniform lesson demands trained instructors for effectual service, and lays heavy liability upon the churches of securing at the earliest possible date teachers who are prepared for their new and more difficult task. Every church may have a Normal Class, conducted by the pastor, or some prepared worker, into which may be gathered both these actively engaged in teaching and those preparing for the work. In the larger churches two or more normal classes may be conducted, the one advanced, the other more elementary. Besides these Community Training Classes are being increasingly responsive to the pressing need of better equipped teachers; and all of our churches within the reach of such Training Schools or Classes should co-operate to the full extent of their power in the best interests of their work. State Summer Schools are also effectual to this end, and should be endorsed and patronized. As should our denominational Summer Schools. Nor should we overlook the increasing number of young men and women graduating from our church and other colleges. The charge has been made, and doubtless with some truth, the church is not holding these. If the church will give them a task commensurate with their amplified vision greater numbers of them will respond, and the new Sunday-school, with its growing program and its intelligent aggressive attitude will provide scope for their trained powers. Just here we have a right to ask our colleges to recognize the basic nature of the Church School program and to require them to shape their courses to the end of providing their students with equipment to handle the Bible intelligently. Our colleges are set to serve the church, and investigation and research in the Biblical laboratory is as important, surely, as in the scientific.

WORKER'S LIBRARIES

Worker's libraries, maintained at the expense of the church, should be a part of the equipment of an efficient Sunday-school. Books of reference, such as Bible dictionaries, modern commentaries, books on the child, methods

of teaching, organization of the school, magazines on Sunday-school work, such as the Church School Magazine, and others, should be available for reference and reading, and should be constantly augmented with the newest and most approved books; for the religious presses of the land are working overtime in producing books on Religious Education. The progressive church will avail itself of this great body of literature.

FINANCING THE SCHOOL

The ideal plan is for the church to finance the school, just as it does any part of its work, from the regular church budget. With the use of the Duplex Envelope in the school, one portion of its contribution will go toward the expense of the church and the other toward benevolence. The child will thus be taught from his earliest years the principle of Stewardship as it relates to the Kingdom at home and abroad. Your Commission would like to impress upon the church the wisdom of adopting this method of financing the Sunday-school. Its advantages are apparent. It makes the Sunday-school an integral part of the church life and work. In all financial reports of the Church, the School is represented. The result is the assumption of responsibility on the part of the Church for the School, with enhanced importance attaching to the School, and an increasing desire to see it properly cared for. So, too, the child is early bound to the church rather than some adjunct of it, by reason of his weekly contribution to its budget.

DAILY VACATION BIBLE SCHOOLS

It has been said, in the field of Religious Education the Daily Bible School is the distinctive feature of the present generation. Begun about the opening of the century with four schools in New York and four in Chicago, this summer there are four hundred and fifty schools, with an enrolment of over 30,000 in these two cities, and these are multiplied many fold all over the country, an approximation being four thousand in number. The movement is spreading in foreign lands, forty-two schools being operated in Peking alone. They open at the close of the public school for a period of five or six weeks and attendance is voluntary. The schools are directed by Christian teachers and the first hour is given to religious instruction. We urge upon all churches, the wisdom of including such schools in their educational program.

WEEK DAY INSTRUCTION

The next pronounced move in Religious Education by the Church as a whole, is, apparently, to be in the direction of Week Day Religious Instruction. Already in different parts of the country this movement has taken firm hold and is rapidly spreading. The church must, as speedily as possible, get its forces in shape to meet this new opportunity and responsibility. It will mean new and better equipment: trained teachers, whose standing will be acceptable to the state; considerable financial backing and an organization to carry through the plans inaugurated. The wise church will begin to shape its work to this end. In smaller centers co-operative effort will be needed and our churches are urged to combine with churches of other denominations, where necessary, for inauguration and continuance of this work.

In summerizing this recital your Commission has endeavored to emphasize the permanent issues in this, the most pressing and effectual force in the building of the Kingdom of God. There is no question in the mind of the

Commission but that the path of sure and permanent progress lies this way. It is the God appointed way, and the church must not be guilty of the capital irreverence of building in some other manner. In shaping our local and denominational policy to this end your Commission recommends:

RECOMMENDATIONS

I THE NEED OF A NEW EDUCATIONAL CONSCIENCE

That every endeavor possible be made by all agencies to arouse a Christian Educational conscience in the whole church.

II. ORGANIZATION OF THE LOCAL SCHOOL

1. That the wisdom of appointing an Educational Committee in the local church be laid upon the conscience of the church, especially where the numerical possibilities warrant such action.

2. That our larger city churches secure the services of a trained Christian Educational Director who shall devote all his time to building up and perfecting the educational work of the church.

3. That our schools adopt at the earliest possible moment graded instruction.

4. That the churches elect a Superintendent of the Missionary Department who shall have charge of graded missionary instruction.

5. That the local church educational committee, or some other agency in the church, if there is no Educational Committee make a complete survey of the community with a view to enrolling all persons in the Sunday-school.

6. That the Board of Christian Education conduct a publicity campaign through the Sunday-school department of The Herald, the Teachers and Officers Journal, and through printed literature of other description for better equipment in our denominational schools.

7. That the utmost effort be put forth by every church through normal classes, community schools of religion, summer schools, and other co-operative efforts to provide trained teachers for the local school.

8. That our colleges include in their curricula the Standard Teacher Training course as prepared under the direction of the International Council of Religious Education, in order that our ministers and missionaries and lay graduates may have opportunity for training in this most vital phase of Christian effort.

IV. LITERATURE

1. That a thorough study of the Sunday-school literature at present in circulation be made by the Department of Christian Education with a view to revising both the treatment of the subject matter contained and the mechanical make-up of our quarterlies.

2. That the selection of the graded lessons for the use of our Sunday-Schools to be distributed through The Christian Publishing Association shall be made by the Department of Christian Education.

3. In order that our Sunday-school papers may meet the demands of different ages of our school membership more effectually, the quality of those at present issued be improved and a third be added, thus securing primary, junior, and intermediate, and senior and adult periodicals.

4. That the present Teachers and Officers Journal be discontinued as a quarterly and published as a Sunday-school monthly of thirty-two pages; or, failing that, that a strong effort be made to push the "Church School" magazine, either under co-operative publishing in which our Board shall be interested, or as it is at present.

V. DENOMINATIONAL SUNDAY-SCHOOL DAY

That a Sunday-school Day, preferable in October, in connection with Children's Week, shall be, by action of the Convention, assigned to the interests of Christian Education through the Sunday-school, and that the department of Christian Education be requested to provide a program emphasizing Christian

Education for use in all the churches, that day, and to take an offering for developing of the work.

VI. GOAL FOR THE NEXT QUADRENNIAL

That a goal of 10% increase annually in enrollment and in attendance in our Sunday-schools be set for the approaching quadrennium.

W. G. SARGENT, *Chairman.*

Report of the Commission on the State of the Church

MEMBERS OF THE COMMISSION

Hall, Rev. W. J., Dayton, Ohio, R. R 1, Chairman.
Clem, Mrs. H. R., Greensboro, N. C.
Dales, Rev. John N., Drayton, Ont.
Helfenstein, Rev. S. Q., C. P. A. Bldg., Dayton, Ohio.
Long, Rev. D. A., Burlington, N. C.

Lucas, Mr. J. G., Madrid, Iowa.
Nelson, Rev. C. G., Gresham, Nebr.
Newman, Rev. N. G., Elon College, N. C.
Rippey, Rev. G. W., Atwood, Ill.
Woodward, Mr. F. R., Hill, N. H.
Young, Rev. W. J., West Milton, Ohio.

Denominational Standing.

We are living in great days. There are great and strange things going on around us. The Christian Church stands before these perplexing conditions and changing order of things in the world as an organization for the propagation and promulgation of the simple principles of Christian Faith. It presents to the world a consistent platform for Christian Unity and co-operation.

Strength and Influence Inter-Church and Interdenominationally.

It is with much gratification that we note that during the past decade our denomination has been growing in strength and influence among the denominations. That we have come to be better known and that our leaders are receiving a larger recognition in the general conferences and conventions of the different denominations. We received a recognition and a distinction in the Interchurch World Movement which we believe will help to clarify some of the confused ideas as to our origin and our name. We are part of The Federal Council of Churches of Christ in America and are rejoicing in this association which is so near to the heart and purpose of our movement. Our Mission Board is a member of The Home Missions Council and The Foreign Missions Conference of North America and has representatives at each meeting of these bodies.

The Forward Movement Influence Among Churches and Conferences. Growth Shown by Large Increase in

The Forward Movement, the first great denominational program and canvass for funds, received the hearty approval and endorsement from all sections of our brotherhood. We believe that this has helped to unify and amalgamate the denomination as nothing else has ever done. It has given to the church a uniform program and has helped the conferences and churches to plan larger things in their own fields and to have a world vision for service such as they had never had before this time.

One of the most apparent indications of denominational growth is in the large increase in the various offerings of the church. In the year 1911-12 we gave to Home Missions \$9,342.46, Foreign Missions \$19,441.48, but in the year 1920-21 we gave to Home Missions \$42,991.85 and to Foreign Missions \$62,636.29.

Offerings.

There has also been a large increase in the outside offerings, to famine relief and kindred objects, showing that our church has a growing conception of its responsibility to the world.

General Oversight in Organization.**Great Change Since First Mission Work Started.**

Our denomination is organized today as never before. The Secretary of The American Christian Convention continues to give his full time to the work, but in addition to this we are now having in the field the President of The American Christian Convention who is giving one-half of his time to the interests of the denomination. It is not so many years ago, when by a mighty effort as it seemed at that time our venerable and beloved Dr. Bishop was called to give his full time as Mission Secretary. Very few of the conferences then had Mission Boards and only now and then a church that had a Missionary Society. It was somewhat difficult at that time for a Missionary speaker to get a place on the conference program. By a comparison of those times with today, when we have two Mission Secretaries and several assistants and mission work is carried on in every conference and nearly every church has a missionary society, we see that there has been a mighty growth in the denomination in its conception of spreading the gospel to the whole world.

Field Secretaries Proved Satisfactory.

One of the recommendations of the Commission on the State of the Church at the last quadrennium was that the Home Mission Board should assist conferences in securing men for the general oversight of the conference work. This has been done in the form of Conference Field Secretaries, and there are now nine such secretaries operating in different conferences or conventions. This has proved in most instances very satisfactory and the secretaries have been of great value in helping weak churches, assisting churches that had been closed to again open their doors, and pastorless churches to secure pastors.

Growing Spirit of Co-ordination in Plans. Desire Model Constitution.

We find that a spirit of coordination is growing among the churches, and conferences. That there is a keen interest in securing a harmony of organization as well as a harmony in the great principles which all our churches accept. A call has come for a uniform, model constitution and by-laws. Some churches are ready to adopt such a one, adapted to local conditions, as soon as the Home Mission Board or some other agency of the denomination can formulate one that shall cover the needs of our work and organization. This does not mean that these churches are becoming more and more sectarian, but it means that there is an increasing desire on their part for an organization which will more perfectly coordinate with other churches and make our denomination as a whole more alike in all respects. We are much younger than most other denominations and when our fathers set forth to establish a work which was to embrace certain principles and practices which they believed then and which we believe today to be essential to the work of the Kingdom of our Lord Jesus Christ, they had to traverse many untried seas. There was a little floundering at times and considerable

Comparatively Young Organization and Some Changes Have Come in Development.

**Organiza-
tion
at the
First
Would Have
Meant Loss
to the
Kingdom
Work.**

uncertainty as to the best course for them to take. The fact is that in this inception of our movement they were impelled by a mighty purpose to right a wrong, and had little if any thought of organization. It is quite probable if at the first organization had been in their minds, we would have had a much larger church today, but an organization at such a time would have brought about a conservation and the great good that our church has done in scattering and giving men of the larger spirit of unity to the other denominations would have been in a large measure lost. It was not the time then to perfect an organization, but your commission feels that now it is of great importance in order to conserve what we have. We are glad to report a tendency to stableness and a greater ability on the part of these various organizations which we have today to function in their respective fields of operation.

**Much Work
Has Been
Foundational.
As a Church
We are Com-
ing More to
Realize Our
Mission.
Harvest Time
Surely
Coming.
Building now
for the
Future.
Stand Today
in the
Door of
Opportunity.
God is
Calling Us
to Our
Task.**

A large part of our work thus far has been foundational. During the past it has been necessary to make many adjustments and no doubt, many readjustments will yet need to be made. But we believe that more and more as a denomination we are coming to realize our mission. Our churches are getting closer together in their plans and are building for a larger and better work. We have had our difficulties, but just as truly we have had our victories. There has been some splendid sowing of the seed and just as surely if properly tended there will come the harvest. We have not come to our harvest as a church yet. The church of the succeeding generations is now in the making. Into that church of the world's tomorrow we must throw our energy, our prayers, our whole life. The task is assigned by high heaven. The same God that called our fathers calls us. The door of opportunity is thrown open to the Christian Church. We stand on its threshold. If aroused, organized, infilled by the Holy Spirit, possessed with the spirit and purpose of achievement, led on by our pastors and officials and followed by our membership, we have the strongest assurance of winning the day. No such opportunity ever confronted the Christians of any other generation. The field is before us and if we work in conformity with God's plans, we may reap it if we will.

**Study of the
Churches.
Some
Things
Look Dark.
Statistics
Unreliable
Because Many
Churches
Have Failed
to Report.**

As we come now to a study of the churches we shall find some things that look dark. But we must face these things just as they are and not delude ourselves into thinking that things are better than they seem. Statistics are not altogether reliable. The reason for this is that some years through the failure of certain churches to report, the conference secretary could not list them and the failure of the conference secretary to report the statistics for the whole conference was lost for that year. For instance in 1902 Annual we have sixty-two conferences reported, in 1903 we have only sixty and then in 1904 it jumps up to sixty-four. But we all know that there was not that variation in conferences but in their failure to report and

thus it is impossible for us to actually know our statistics for any year for we find this variation in all the Annuals from 1898. So there is little value in giving comparisons from year to year.

We find that since 1900 there have been the following conferences listed in *The Christian Annual* which no longer report, and as far as your commission is able to discover, have not consolidated with any other conference: Central Wisconsin, Northern Wisconsin, Northeastern Ohio, Northwestern Arkansas, Oklahoma, Ozark, Red River, Sand River, Spring River, Northwestern North Dakota, Western Arkansas, and Wyoming. These twelve conferences reported a membership of 6,546, churches 91, ministers 76, and a property valuation of \$74,500. Church organizations have been reported in the following States and which no longer report: Colorado, Idaho, Montana, Oregon, South Dakota, and Tennessee. These isolated churches have no doubt died for want of fellowship and conference association and oversight and prove the folly of planting organizations in widely separated sections where supervision is impossible.

We have been losing churches quite rapidly in certain sections. At one time, according to Reverend M. W. Borthwick in the 1903 Annual, New England had 270 Christian Churches, according to the 1922 Annual there are now 63 churches, a loss of 207. New York has lost at least half of its churches. The same is true of the Western Convention and Michigan which at one time had some of our strongest men and churches. They have been so long without pastors that the work there is nearly all dead. Our Churches in Kentucky and Missouri with wonderful opportunities are sadly in need of leadership and our cause there is bound to die unless some actions are taken to prevent it by this convention.

The Commission on the State of the Church is expected to solve the problem of our losses. We realize that the brotherhood is rightfully stirred over this situation. We find that there are many different things that have entered into our losing of churches. We shall endeavor to name some of these. First of all, we note that we have lost several churches through unworthy ministers, who have divided the churches and scattered the flock. Second, lack of organization and some one to care for them in their weakness and to protect them from being slaughtered by others. Third, the idea that the church is the highest authority and that in matters of government the conference officials can act only in an advisory capacity. Fourth, the failure of the conferences to look after their weak churches. Fifth, the lack of funds to assist churches in securing suitable pastors and therefore driving them to engage cheap men when they need most of all a strong leader. Sixth, the openness of our pulpits to let anyone who may wish to preach occupy them or carry on a meeting, without asking for their credentials or looking into their record. Seventh, the locations of many of our

Some
Conferences
Listed That
Seem to be
Lost.

Churches
Reported in
Some States
Died Because
Isolated.

Loosing
Churches
in Some
Sections
Especially
in New
England,
New York,
Michigan, and
the Western
Convention.

Some
Things
That
Have
Entered
Into the
Loss of
Some
Churches.

Unworthy
Ministers.

Loose
Organization.

Church
Independence.

Conference
Failures.

**Lack of
Funds.**

**Openness of
Pulpits.**

**Location of
Churches.**

**Holding to
the Old
Location
When a
Better One
was Available.**

**Churches
Lost
When
They Might
Have Been
Saved by
Moving.**

**Churches
Organized
in Isolated
and
Overcrowded
Places
Where
There
Was No
Opportunity
for
Growth.**

**Loss Often
More Apparent
Than Real.
Purging the
Church Roll.**

**Failure of
Churches
To Form
Pastorates.**

**Present
Standing
More
Permanent
and Greater
Value.**

churches. More than one church has been built in a most inconvenient or out of the way place because some one has offered to give the land, or a little more money if it should be built in that particular spot. Eighth, because we have held to the old location, rather than to go to the expense of moving when a better location was available. We have many churches a mile or two outside thriving towns which are just struggling for an existence, when if at a strategic time they had moved into the town or city they might have had a strong organization. The trend of population has been toward the city and it has been exceedingly difficult to maintain the church just out there at the crossroad. For some reason the fathers located out in the country or a few miles out of town. They located very few churches in a city. A conservative estimate would place the churches which we have lost as being seventy-five percent in the country. In nearly every conference churches have been saved by having been moved into the city or town a few miles distant and others might have been saved which have been lost altogether because they could not be maintained just out of town. Ninth, in pioneer days we had many itinerant ministers who held a meeting in a schoolhouse or some such place and then organized a church. This church was brought into conference relationship if possible and where this could be done the church generally survived. Where this was not possible the church was left to itself to struggle on for a few years and then died a natural death. This accounts for some of our losses. Tenth, another cause for our losses can be accounted for by the fact that some over zealous workers organized churches in places where they had no opportunity for the growth and no right of existence. But they were reported, the report of course accepted and thus our number of churches and membership increased. These were paper organizations only and could not have been expected to endure for any length of time. Eleventh, that much of our loss in membership is more apparent than real and consists more in numbers than in workers. When the conferences began to make apportionments on the basis of membership many of the churches began at once to purge their rolls of absent and inactive members which they had carried for many years and we believe that our reported membership now represents more real workers than ever before. Twelfth, the failure on the part of our churches and pastors to form convenient pastorates where churches are not able to have full-time service so that there may be settled pastors on the field.

No doubt there are many other reasons, but this seems to your commission to be sufficient. We believe, from a study of the field, that the number of churches and members reported as our present standing, are of a much more permanent and real value to the denomination and to the Kingdom, and show a strength and foundation for growth which we have never excelled in the past.

**Increase
in
Giving
Most
Encouraging.**

There has been a most heartening increase in the contributions of the local church to its own work as well as benevolences. Many of our churches are paying more than double the amount in pastors' salaries than they did ten years ago. In some cases the budget of the local church has increased fivefold in that number of years and this in the face of the most stupendous undertaking of our church in its history, the Forward Movement. The worldly wise theory that the more you give to God the less you have is not true. Because of the large gifts that have been made by our people to the Forward Movement, they have consistently increased their contributions to missions, education, famine relief, and the various other calls.

**Much Good
Come Through
the
Forward
Movement.**

**New Church
Buildings.
Old Condi-
tions and
New
Compared.
Churches
Need to
Have
Buildings
to Compare
With Other
Conditions
in the
Community.**

We find that many of our churches have recently been erecting new church buildings, beautiful in design and built with the idea of efficiency and service in mind. Some of these church buildings have represented a monetary value exceeding all the other buildings in the conference. Twenty years ago there were very few church buildings throughout the denomination that had more than one room, while today nearly all of our churches have at least a Sunday-school room and many of them have individual classrooms. Then they were lighted with the little, old oil lamp which was efficient in producing "a dim religious light," while in these times if the church is not in proximity to electric lights from a city or town, in many instances it has an electric plant of its own. The old wooden bench has been replaced by the modern pew and the little old squeaky organ, by a piano or a pipe organ. These things are very encouraging and show a growth that bids well for the future, for unless the church is kept up with the home in facilities and conveniences and in comfort and beauty, it cannot hope to hold its young people and keep the respect that it deserves in the community.

**Churches
Providing
Parsonages.**

We are glad to notice a movement among many churches in providing a parsonage for their ministers. Many of our churches we find have added a parsonage with modern conveniences, to their equipment, during the past few years. Several are being built or provided during this present year.

**Spiritual
Condition
of
Churches.**

From the spiritual standpoint measurements are difficult but from general reports of conversions and members received it is evident that there is a good healthy spiritual life in our churches. The earnest desire to know God's work as evidenced by our Sunday-school attendance, the signing of the Prayer Covenants of the Forward Movement and many other things, indicate an interest to live in close communion with our Heavenly Father and keep in close fellowship with our Lord Jesus Christ.

**The
Ministry.
Great
Shortage.**

In taking up the state of our ministry we are confronted with a serious shortage which if not supplied will greatly handicap and cripple our churches. Whatever may be the cause of this loss of ministers, two things have entered into it in no small degree. First, the quality of ministers now demanded by the

**Two
Reasons.**

**Churches
Demanding
Full-time
Men, and
Trained
Leaders.**

**Shortage
in Large
Measure
Caused
by the
Larger
Demands
of
the
Churches.**

churches; second, the lack of emphasis placed upon the call to the ministry in the church and in the home. The church today wants a minister's full time. It is not satisfied for him to labor at some other trade or employment six days in the week and then come to them on the seventh, but it demands his full time and attention. In other days a man could farm or blacksmith or work in the coal mine or at whatever his hands might find to do, and then tired from his arduous day's work, come to them on Sunday and give them the best he could under such circumstances. And it is marvelous how in those days the churches grew and prospered. But today, and rightly so we believe, the church is asking for a trained man, who can not only come to them fresh and full of energy on Sunday, but who can take the lead of the community affairs, in various meetings through the week and go in and out among the homes, and do and direct the many things that need to be done. He must be trained for this sort of leadership. The shortage has thus largely come about through these larger demands of the churches which have come quite swiftly and there has not yet been time for it takes time, to find and train men for this service. While there are no statistics available from which to make comparison, it is evident that we have more men, and more trained men, giving their full time to the ministry today than ever before in our history. While this is not true in our New England and New York Conferences it is especially true in our Southern and Middle Western Conferences. Our ministers have a vision of service and a loyalty to denominational undertakings that is most encouraging.

**Number and
Location
of
Conferences.**

**Need
of
Redistricting
Some
Conference
Territories.**

We have fifty-nine conferences that are active, holding their regular sessions, and have the common list of officers, five in New England, four in New York, one in New Jersey, three in Pennsylvania, one in Ontario, one in Michigan, two in West Virginia, three in Kentucky, eight in Ohio, eight in Indiana, six in Illinois, one in Wisconsin, ten in the Western Convention, one in Washington, and five in the Southern Convention. Some of these are very small with only three or four churches and some have over seventy-five churches in their membership. During the past few years there have been some practical consolidations of conferences. We believe that it would work for the advantage of many churches and conferences to have our territory redistrict. In some cases organize new conferences and in some seek to consolidate one or two conferences into a larger body.

**Conferences
Lined Up
Well With
Denomina-
tional
Program.**

The conferences are well lined up with the denomination program and are seeking to carry out the larger plans. In general, conference officials are selected with care and the general character of the conference meetings has a tendency to a consideration of the real problems confronting the churches and how best to solve them, that the churches may be of larger service to the Kingdom, rather than just a meeting together for a visit and

**Opportunity
for
Extension.**

a good time generally. A strong, practical program is generally prepared in advance and carried out in the conference session. Another encouraging feature is the general care and oversight which the conferences are taking over their respective churches. In each conference territory there is abundant opportunity for extension work as soon as men and means can be provided.

**Denomina-
tional
Papers
and
Publications.**

There are three papers printed in the interest of the Christian Church, *The Herald of Gospel Liberty* at Dayton, Ohio, a weekly paper devoted to the general denominational interests. *The Christian Sun* at Richmond, Va., published weekly in the interests of the Southern Christian Convention and *The Christian Vanguard* at Newmarket, Ontario, published bi-weekly in the interest of the Ontario Conference.

The Christian Missionary, a monthly magazine devoted to our mission interests, is published monthly at Dayton, Ohio. Other publications are issued quarterly in the interests of Sunday-schools. These include the Teachers and Officers Journal, Bible Class, Intermediate, and Junior quarterlies, The Sunday School Herald and the Junior Herald. Sunday-school papers are published weekly. A combined lesson leaf and story paper is published weekly for children under twelve, and charts and cards for primary classes.

**Publishing
House
Doing Good
Business.**

Our publishing house at Dayton does a good business every year in the sale of books, pamphlets, and church supplies. It also has a commercial department of printing for revenue as well as the printing required in the general denominational interests.

**Foreign
Missions**

We have two Foreign Mission stations. One in Japan and the other in Porto Rico. In Japan we have nine missionaries, twenty-five native workers, twelve main stations and twenty outstations. There are sixteen church buildings and parsonages, three mission homes, three Kindergarten buildings, and several vacant lots—all valued conservatively at \$100,000. There are 1357 members of our churches and 1610 enrolled in the Sunday-school.

Japan Field

Porto Rico.

In Porto Rico we have three missionaries, eight native workers, four churches, ten outstations, a mission home and parsonage all owned by the mission. We have there a church membership of 255, and a Sunday-school enrollment of 685.

**Schools
and
Colleges.**

The Christian Church has two first class and two secondary colleges, a Divinity College, a preparatory school, and a school for the colored people. The enrollment in these institutions last year was 1312. They have a combined faculty of 108 professors and assistants. There are thirty-two halls, dormitories, and other buildings owned and controlled by these schools and each has a spacious campus of many acres, with beautiful shrubery and trees, athletic grounds and tennis courts. They have a combined endowment of \$1,318,096.00. The locations of these educational institutions are such as to serve our people without overlapping. It would seem that the prospects for future de-

velopment in nearly every one if not all of these schools is unlimited.

Afro-Christian Convention.

The Afro-Christian Convention connected with our church we find well organized, extending its borders, and very loyal to the denominational interests. They have three conferences, fifty-one ministers, fifty-nine churches, and 2,277 church members. They have church property valued at \$186,000, publish a semi-monthly paper, *The Missionary Herald* and *Christian Star*, and are undertaking foreign mission work in South America and Africa.

General Morale of the Church.

Postgraduate Students.

Life Recruits.

Full-time Ministers.

Work of Religious Education, Forward Movement Summer Schools, Institutes, and

Pastor's Conferences.

The Christian Church Advancing.

We believe that the general morale of the Christian Church is good, and that in nearly every section there is a wholesome spirit of progress and optimism. We have better and finer buildings than ever before, and there has been quite an increase in the past two years of young people giving their lives to Christian Service. We have quite a number of postgraduate students taking courses in the best colleges. There are 387 ministers giving their full time to the work and many churches are coming to full time. Our Sunday-school work was never better organized, probably the enrollment never was higher. The Forward Movement has made it possible to put an expert in the field giving her full time to Sunday-school work, and Mrs. Bullock has worked wonders in a very short time. In the Southern Convention Dr. J. O. Atkinson is giving his full time, to the mission work and they have Miss Lucy Eldredge giving her full time to Religious Education. The Forward Movement has had two and three men in the field during the past two years, and Dr. Denison or one of his assistants has been able to visit nearly every session of the various conferences and these men have been called upon to give sometimes a missionary, or a Sunday-school, or a Christian Endeavor address or addresses along whatever line was most needed. *The many institutes, summer schools, schools of methods, pastors conferences, and Chautauquas carried on by our denomination in these past few years will mean much to the future. The Christian Church is going ahead. Your commission says this unhesitatingly, in spite of the alarmists and some very discouraging outlooks. We are building for the future, and while some things may necessarily have to be discarded in the building, we shall find plenty of new material available. We believe that the following recommendations need your attention:

Recommendations.

1. Special Supervision.

2. Safe-guarding Churches.

1. We believe that special attention should be given to the work in Kentucky, Missouri, Michigan, and Wisconsin, and that this convention should plan through the Home Mission board to seek to secure efficient Superintendents for these fields, to prevent their utter loss to the church and the Kingdom.

2. We would recommend that the title to all church property be vested in some general corporate body of the Christian Church where practicable.

3. We recommend that we seek to increase, as fast as pos-

3. **Field Workers.** sible, efficient field workers and secretaries to look after conferences and churches.
4. **Relocating Some Churches.** 4. That an effort be made to induce some churches located just outside towns or cities to move their work into the centers and thus enable them to do a larger work for the Kingdom and save their cause.
5. **Conferences Undertake Challenging Tasks.** 5. That our conferences seek to more completely cover their fields, and undertake some new work as a conference which will challenge and enlist the co-operation of all their churches.
6. **Organizing Only Where Oversight Possible.** 6. That in the future it be our policy to seek to develop work which is contiguous to work already organized.
7. **Organize Some New Churches Where Needed.** 7. That an effort be made by the Home Mission Board to organize some new churches in growing communities within our conference territories, where enough members of our church can be found to give it a start and where the community is not already overcrowded with churches.
8. **Life Recruits Enlisted, and Secretary for Special Work.** 8. Resolved, that this Convention set as one of our denominational goals, a denominational numerical strength of 125,000 by 1926, or the meeting of the next quadrennium, that this contemplated increase in membership be pro-rated to our several conferences through our several conventions, and that this responsibility be laid sensibly upon every heart and church throughout our brotherhood, and that a Department of Evangelism be established to carry this objective into effect.
9. **Commission for Redistricting Conferences.** 9. That a commission be appointed to look into the matter of redistricting the conferences. This commission to carefully study the fields of each respective conference and where thought feasible suggest changes in churches and conferences to the churches and conferences thus affected. We believe that many changes ought to be made which would result in much good to the conferences and churches and the denomination as a whole.
10. **Summer Schools and Conferences.** 10. The continuation of summer-schools, institutes, schools of methods and pastor's conferences. We would also recommend the holding of young people's conferences where such is possible, in the interests of Life Work, Christian Service, and Missions.
11. **Forming Federation for Members.** 11. That the Department of Evangelism be charged with the duty of securing life-work recruits, and that the Department be known as the Department of Evangelism and Life-work Recruits.
12. **Organizing Group Meetings.** 12. That in sections or cities where there are several Christian Churches we recommend some sort of organization which will bring these churches together regularly, that there may be a greater co-operation in denominational plans and denominational interests; such organizations as are already perfected at Norfolk, Va., Dayton, Ohio, and Fall River, Mass.

WILLOE J. HALL, Chairman.

These are the latest denominational statistics available. They with the comparative lists following are furnished by the Convention Secretary, Rev. J. F. Burnett, D. D., and we believe they are beyond all doubt more nearly correct than those available from any other source. The membership of the Afro-Christian Convention of ministers and churches is included in the totals.

Number of Conferences in North America, 59.

Total Membership of the Christian Church in North America, 96,296.

Total Number of Churches, 1,159.

Total Number of Ordained Ministers, 860.

Total Number of Unordained Ministers, 148.

Total Number of Churches in Afro-Christian Convention, 59.

Total Number of Members in the Afro-Christian Convention, 2,277.

Total Number of Ministers in the Afro-Christian Convention, 51.

Total Number of Stations in Japan, 32.

Total Number of Church Members in Japan, 1,357.

Total Number of Stations in Porto Rico, 14.

Total Number of Church Members in Porto Rico, 255.

Total Number of Sunday-schools, 944.

Total Number enrolled in Sunday-schools, 94,099.

Total Number of Endeavor Societies, 224.

Total Number of Members of Endeavor Societies of all departments, 6,422.

Total Number of Life-work Recruits, 372.

COMPARATIVE LIST OF CHURCHES

	1910	1921
Alabama Conference	19	26
Central Illinois Conference	25	22
Central Indiana Conference	12	9
Central Iowa Conference.....	6	5
Central Wisconsin Conference	8	0
Des Moines Conference	14	0
Eastern Indiana Conference	85	74
Eastern Kansas Conference	9	4
Eastern North Carolina Conference	44	0
Eastern Virginia Conference	43	43
Eel River Conference	39	33
Erie Conference	15	12
Georgia and Alabama Conference	15	18
Illinois Conference	13	13
Indiana Miami Reserve Conference	29	27
Kentucky Christian Conference	29	20
Kentucky District No. 1 Conference	16	4
Kentucky District No. 2 Conference	19	18
Maine Conference	20	8
Merrimack Conference	12	9
Miami Ohio Conference	56	51
Michigan Conference	14	11
Mt. Vernon Conference	23	18
New Jersey Conference	21	21
New York Central Conference	14	13
New York Eastern Conference	45	40
New York Northern Conference	4	0
New York Western Conference	9	8
North Carolina Conference	0	117
North Carolina and Virginia Conference	31	0

Northeastern Ohio Conference	3	0
Northern Illinois	5	4
Northern Kansas and Nebraska Conference	7	6
North Missouri Conference	11	7
Northern Wisconsin Conference	4	0
Northwestern Indiana Conference	30	22
Northwestern Kansas Conference	10	5
Northwestern Ohio Conference	34	31
Northwestern North Dakota Conference	6	0
Ohio Central Conference	29	24
Ohio Eastern Conference	16	27
Ohio Eastern Incorporated Conference	16	0
Ohio Conference	19	10
Ohio Valley Conference	8	0
Ontario Conference	23	13
Osage, Eastern, Conference	9	10
Ozark Missouri Conference	3	0
Rays Hill and Southern Pennsylvania Conference	31	29
Rhode Island and Massachusetts Conference	29	28
Richland Union Conference	9	8
Rockingham Conference	16	16
Sand Ridge Conference	5	0
Scioto Valley Conference	10	10
Southern Illinois Conference		14
Southern Indiana Conference	7	5
Southern Kansas Conference	10	5
Southern Ohio Conference	34	29
Southern Wabash Illinois Conference	37	37
Southwestern Iowa Conference	13	0
Southwestern West Virginia Conference	5	7
Tioga River Conference	19	13
Union Iowa Conference	8	8
Virginia Valley Central Conference	24	27
Western Arkansas Conference	7	0
Western Illinois Conference	14	14
Western Indiana Conference	38	32
Western Iowa Conference	0	21
Western Michigan and Northern Indiana Conference ..	8	0
Western North Carolina Conference	33	0
Western Osage Conference	6	4
Western Pennsylvania Conference	4	0
West Virginia Conference	17	0
Western Washington Conference	7	3
Wyoming Conference	1	0
York and Cumberland Conference	10	7
Eastern Atlantic (colored)	19	19
New York, New Jersey and Pennsylvania (colored)	5	5
North Carolina (colored)	35	35
Total	1,383	1,159

COMPARATIVE LIST OF PREACHERS

	1910	1921
Alabama Conference	15	13
Central Illinois Conference	17	13
Central Indiana Conference	6	7
Central Iowa Conference	10	7
Central Wisconsin Conference	6	0
Des Moines Conference	23	0
Eastern Indiana Conference	49	45

Eastern Kansas Conference	15	10
Eastern North Carolina Conference	13	0
Eastern Virginia Conference	21	26
Eel River Conference	27	20
Erie Conference	10	6
Georgia and Alabama Conference	6	10
Illinois Conference	11	17
Indiana Miami Reserve Conference	32	28
Kentucky Christian Conference	43	41
Kentucky District No. 1 Conference	15	7
Kentucky District No. 2 Conference	19	23
Maine Conference	16	19
Merrimack Conference	12	6
Miami Ohio Conference	54	47
Michigan Conference	17	18
Mt. Vernon Conference	13	10
New Jersey Conference	15	18
New York Central Conference	8	7
New York Eastern Conference	33	30
New York Northern Conference	3	0
New York Western Conference	8	9
North Carolina Conference		44
North Carolina and Virginia Conference	16	0
Northeastern Ohio Conference	6	0
Northern Illinois Conference	6	3
Northern Kansas and Nebraska Conference	12	8
North Missouri Conference	17	6
Northern Wisconsin Conference	2	0
Northwestern Indiana Conference	15	14
Northwestern Kansas Conference	7	8
Northwestern Ohio Conference	28	20
Northwestern North Dakota Conference	3	0
Ohio Central Conference	17	19
Ohio Eastern Conference	9	11
Ohio Eastern Incorporated Conference	7	0
Ohio Conference	7	11
Ohio Valley Conference	8	0
Ontario Conference	12	8
Osage, Eastern, Conference	5	5
Ozark Missouri Conference	3	0
Rays Hill and Southern Pennsylvania Conference	14	6
Rhode Island and Massachusetts Conference	23	14
Richland Union Conference	7	4
Rockingham Conference	15	9
Sand Ridge Conference	2	0
Scioto Valley Conference	16	18
Southern Illinois Conference	17	15
Southern Indiana Conference	4	3
Southern Kansas Conference	7	4
Southern Ohio Conference	21	14
Southern Wabash Illinois Conference	24	20
Southwestern Iowa Conference	12	0
Southwestern West Virginia Conference	6	9
Tioga River Conference	14	16
Union Iowa Conference	11	10
Virginia Valley Central Conference	7	7
Western Arkansas Conference	6	0
Western Illinois Conference	6	7
Western Indiana Conference	26	20
Western Iowa Conference		24
Western Michigan and Northern Indiana Conference ..	8	0

Western North Carolina Conference	15	0
Western Osage Conference	8	4
Western Pennsylvania Conference	5	0
West Virginia Conference	7	0
Western Washington Conference	7	3
York and Cumberland Conference	7	8
Eastern Atlantic (colored)	13	13
New York, New Jersey and Pennsylvania (colored)	5	5
North Carolina (colored)	33	33
Total	1,049	860

A COMPARATIVE LIST OF CHURCH MEMBERSHIP 1910-1921

In this list the membership of some of the conferences was not given for 1910. In some I had a basis for estimating the membership, and did so. In some others I had no such basis, and so put down in both columns, 1910 and 1921, the number last reported. This is true also of the other lists. Three conferences in North Carolina united, forming the North Carolina Conference, and the Southwestern and Des Moines Conferences, in Iowa, united, making the Western Iowa Conference.

	1910	1921
Alabama Conference	1,316	1,848
Central Illinois Conference	2,261	1,900
Central Indiana Conference	1,048	869
Central Iowa Conference	640	611
Central Wisconsin	43	0
Des Moines Conference	1,158	0
Eastern Indiana Conference	6,000	5,536
Eastern Kansas Conference	247	247
Eastern North Carolina Conference	3,701	0
Eastern Virginia Conference	6,470	8,859
Eel River Conference	3,547	3,927
Erie Conference	959	1,006
Georgia and Alabama Conference	1,003	904
Illinois Conference	859	710
Indiana Miami Reserve Conference	2,307	1,178
Kentucky Christian Conference	1,409	592
Kentucky District No. 1 Conference	653	169
Kentucky District No. 2 Conference	819	241
Maine Conference	1,140	713
Merrimack Conference	866	809
Miami Ohio Conference	7,271	8,743
Michigan Conference	761	419
Mt. Vernon Conference	1,626	1,324
New Jersey Conference	1,776	2,368
New York Central Conference	721	691
New York Eastern Conference	2,967	2,632
New York Northern Conference	201	0
New York Western Conference	593	475
North Carolina Conference	0	13,074
North Carolina and Virginia Conference	3,511	0
Northeastern Ohio Conference	82	0
Northern Illinois Conference	345	195
Northern Kansas and Nebraska Conference	132	832
North Missouri Conference	435	452
Northern Wisconsin Conference	49	0
Northwestern Indiana Conference	2,499	1,755
Northwestern Kansas Conference	283	271

Northwestern Ohio Conference	2,996	3,340
Northwestern North Dakota Conference	200	0
Ohio Central Conference	1,562	1,497
Ohio Eastern Conference	500	1,603
Ohio Eastern Incorporated Conference	1,197	0
Ohio Conference	475	177
Ohio Valley Conference	337	0
Ontario Conference	1,106	927
Osage, Eastern, Conference	840	840
Ozark Missouri Conference	67	0
Rays Hill and Southern Pennsylvania Conference	2,647	2,139
Rhode Island and Massachusetts Conference	2,331	2,520
Richland Union Conference	217	175
Rockingham Conference	1,196	1,087
Sand Ridge Conference	254	0
Scioto Valley Conference	217	161
Southern Illinois Conference		501
Southern Indiana Conference	470	459
Southern Kansas Conference	326	255
Southern Ohio Conference	3,564	2,177
Southern Wabash Illinois Conference	2,841	2,547
Southwestern Iowa Conference	520	0
Southwestern West Virginia Conference	150	16
Tioga River Conference	677	529
Union Iowa Conference	722	688
Virginia Valley Central Conference	1,900	2,373
Western Arkansas Conference	140	0
Western Illinois Conference	750	483
Western Indiana Conference	3,691	3,691
Western Iowa Conference	0	1,690
Western Michigan and Northern Indiana Conference ..	76	0
Western North Carolina Conference	2,587	0
Western Osage Conference	349	280
Western Pennsylvania Conference	70	0
West Virginia Conference	231	0
Western Washington Conference	117	102
Wyoming Conference		
York and Cumberland Conference	550	412
Eastern Atlantic (colored)	808	808
New York, New Jersey and Pennsylvania (colored)	155	155
North Carolina (colored)	1,314	1,314
Total	97,648	96,296

Report of Franklinton Christian College

As it is perhaps known to every one, Franklinton Christian College is under the control of what is known as the Board of Control, an organization of five persons elected by The American Christian Convention.

Franklinton College property consists of a farm of about eighty-three acres, half of which is under cultivation and about five acres of which is the college campus. The balance is excellent timber land, covered with pine.

For a number of years the late Rev. John Blood was the President of the Board of Control, and as such had been the real executive head of the institution, making great sacrifices and spending a great deal of time in looking after the affairs of the school. In the loss of Brother Blood the Negro members

of the Christian Church in the South have lost one of their most loyal friends and helpers. While Brother Blood was connected with the institution he spent a great deal of time visiting conferences and churches in the interest of the school, and in that way raised quite a great deal of the running expenses. After his death The American Christian Convention, at its last session, elected a new Board of Control, consisting of the Secretary of Education, Rev. W. G. Sargent, D. D., Secretary of Home Missions, the writer, the Secretary of Missions of the Southern Christian Convention, Rev. J. O. Atkinson, D. D., Mrs. J. F. Burnett, and Rev. S. A. Howell, D. D. A meeting of the newly elected Board was called during the last session of the Convention at Conneaut, Ohio, and at that time elected the writer as President and Treasurer of the Board and Dr. Atkinson as the Secretary.

At the time the present Board took control of the school, Rev. F. S. Hendershot was the President. During the regime of Mr. Hendershot the financial situation of the school was brought to a very excellent condition, the debt was cleared and Bishop Cottage, the home of the President, was built. The building of Bishop Cottage was supervised by Mr. Hendershot and financed by the Woman's Home Mission Board of The American Christian Convention.

Up until the close of Mr. Hendershot's administration the curriculum of the school included the grammar grades and high school. Public school conditions have changed since that time, making it possible for the curriculum to be changed so that now the school is from the sixth grade through the high school and some college work.

Immediately at the beginning of this quadrennium there came insistent urging on the part of leaders of the Afro-Christian Convention to turn the administration of the school to the Negroes. This was not done, however, for the first two years. Mr. Hendershot remained as President of the school for that length of time. Finally, however, the Board decided to accede to the request of the Negro leadership and requested the Afro-Christian Convention to appoint an Educational Board which would be known as a Board of Advisors to counsel with the Board of Control as to the running of the school, and this Board of Advisors was permitted to nominate the President and make any advisory suggestions they saw fit. Therefore, at the termination of two years of this quadrennium under the leadership of Mr. Hendershot his work was closed and Dr. S. A. Howell was elected the President of the school and Rev. W. G. Avant, D. D., was elected Dean.

The duties of Dr. Howell were to be those of administration and field work. Dr. Avant was to live at Bishop Cottage and have administrative charge, locally. This plan has been carried out during the last two years. The attendance of the school under this last plan has not been increased over the attendance previously, but as I stated before the curriculum has been somewhat changed, eliminating the lower grades, so that the average age of the student is higher than before.

During the last quadrennium the Board has endeavored to introduce something of the policy of training students in making their own way as well as receiving education. They have, therefore, required one hour a day of some sort of work from each of the students, either in the building, on the farm, or on the campus. In this way the aim has been to educate the hands and body as well as the mind. All of the girls have been required to take a course in Domestic Science. We have been fortunate in having excellent Do-

mestic Science teachers. The aim has been to make it possible for the students going out from Franklinton to become influences for the better welfare of their neighbors in all of the communities to which they return.

In an address before the Afro-Christian Convention sometime ago one of the leaders emphasized the emotional expression of the Negro religion. While it is the thought of those who have to do with Franklinton that the natural tendency of the Negro race is toward emotional expression of religion and life, they should also be taught that the highest expression of life is in the service to their fellow-men, even as Christ said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Therefore the endeavor to train boys and girls for community leadership among their own people.

During the quadrennium the equipment for our work at Franklinton has been very materially increased, and about all of this work has been financed by the Woman's Home Mission Board. They have completed Bishop Cottage; they have placed running water and power systems, including pressure tanks and electric pumps, in both Bishop Cottage and the main college building. The heating plant in the main buildings has been changed so that now there are radiators in all of the dormitory rooms. Previously the raditors were only in the halls and the rooms were heated by leaving the doors into the rooms open; therefore, the placing of water and heat in the building has added very greatly indeed to the convenience and comfort of the students.

The Woman's Home Mission Board has received for equipment during the quadrennium, \$6,443.79, for the Franklinton Dairy Fund, \$419.24, a part of which is held in the treasury as it has not appeared wise to the President, as yet, to purchase a dairy; for Franklinton Barn Raising Fund, \$163.83, and for Young People's Special, or the building of the farmer's home, \$616.35. The administration expense and improvements of the school during the last year amounted to \$14,158.92, a part of which was borrowed. The indebtedness of Franklinton at the present time is \$5,887.01. In making out a statement of the assets of Franklinton Christian College the President of the Board of Control has given the following:

Buildings	\$54,250.00	
Land	3,500.00	
Endowment and equipment	7,500.00	\$65,250.00

The average attendance at the school during the quadrennium has been about one hundred students. It was the hope of the Board of Control that we might reach the requirements of the State of North Carolina for a standard school, but on account of the present financial situation caused largely because of the bad agricultural conditions, which the Negro farmers of the South faced during the last two years, we are unable to employ teachers so as to meet the requirements. We are hoping, however, to bring the school up to the standard very soon.

I am appending a summary of the condition of our treasury during the quadrennium.

Very respectfully submitted,

OMER S. THOMAS.

QUADRENNIAL REPORT OF FRANKLINTON CHRISTIAN COLLEGE

RECEIPTS

Year ending October 1	1919	1920	1921	1922	Total
General Fund	\$1,954.20	\$4,892.36	\$2,027.67	\$ 2,097.42	\$10,971.65
Franklinton Equipment	1,076.20	1,711.16	1,940.85	1,715.05	6,443.79
Franklinton Dairy Fund	132.34	257.54	18.10	11.26	419.24
Franklinton Barn Raising Fund			84.71	79.12	163.83
Young People's Special			401.58	214.77	616.35
Total	\$3,163.27	\$6,861.06	\$4,472.91	\$ 4,117.62	\$18,614.86

DISBURSEMENTS

Year ending October 1	1919	1920	1921	1922	Total
General Fund	\$1,629.88	\$3,230.89	\$3,397.34	\$ 8,600.55	\$16,858.66
Franklinton Equipment		116.71	3,325.00	2,773.20	6,214.91
Franklinton Dairy Fund	132.24		200.00		332.24
Total	\$1,762.12	\$3,347.60	\$6,922.34	\$11,373.75	\$23,405.81

Report on Army and Navy Chaplains

During the year the General Committee on Army and Navy Chaplains in co-operation with the office of the Chief of Chaplains has given counsel, co-operation, and suggestion to the chaplains in both branches of the service. With the chaplains of both Army and Navy uniform plans and methods have been stressed without in any sense curbing the personal initiative, spontaneity, vision, and fervor of the individual chaplain. The results have been gratifying and unusually good. The attendance upon the regular chaplain's services by soldiers and sailors from reports received indicate a larger attendance on religious services than in the preceding year. A careful study of the reports would indicate that at least one-fourth of all the men of the Army and Navy attend regularly upon divine services, this not taking into account attendance upon any other than the regular chaplain's services. In the Army alone the attendance upon the services of the chaplains of Evangelical faith totals 999,326 and there were 127 stations at which 4,790 Sunday-school sessions were held with an attendance of 185,696. The chaplains ministered to hospitals and guardhouses, cared for recruits in their perplexities and for the men about to be discharged, helping them in becoming re-established in civil life. They visited the families of enlisted men and officers, maintaining community contracts, serving as exchange officers, sometimes as athletic officers, as counsel for the defense in courts-martial, and supervisors and instructors in the schools for enlisted men, and also performed many extra-professional duties in addition to the duties of a regular chaplain or pastor to the men.

Chaplains have been on duty during the year at the American cemeteries in France, to officiate at the reinterments being made in connection with the transfer of bodies to permanent resting places. This ministry has been gratefully received by the thousands of bereaved Americans visiting the cemeteries during the tourist season.

During the year the Reserve Corps Chaplaincy has been steadily developed and something more than seven hundred chaplains have been commissioned in this branch of service. Exact figures, however, can only be given up to

June 30, when there were 636 Reserve Corps Chaplains distributed among the denominations as follows:

Baptist	84	Protestant Episcopal	75
Calvary Reformed	1	Reformed, Dutch	2
Christian	4	Reformed, U. S.	6
Christian Science	4	Roman Catholic	146
Congregational	28	Salvation Army	4
Disciples of Christ	27	Unitarian	6
Evangelical	3	United Brethren	5
Jewish	10	Universalist	4
Lutheran Bodies	23		—
Methodist Episcopal	128	Total	636
Presbyterian	76		

The General Committee on Army and Navy Chaplains has served in passing upon the fitness of these men of the Reserve Corps to represent the Churches. The purpose of the Reserve Corps Chaplains, as the General Committee strives to develop it is not merely that of emergency Reserve, but for the establishment of closer contact between the churches and the men in service and also through voluntary service to supplement the work of chaplains where there are not a sufficient number in any of the larger camps and especially in scattered units where no regular chaplain is assigned to have definite ministry rendered through the Reserve Corps men. Two types of men are needed and desired, these to be distributed as largely as possible throughout the nine corps areas into which the country is divided. The types are: First, outstanding leaders of the denomination; second, young men eminently qualified to become chaplains in the Regular Army when appointments are resumed. It is noted that the Christian Church has four Reserve Corps Chaplains. We will be glad to have additional applications from such men as described above, at least one or two in each of the different corps areas. The Reserve Corps Chaplains were also called into service during last year at the summer training camps.

The work of the chaplains of the Army has been somewhat handicapped during the past year by the action of Congress reducing the number of chaplains. As of date June 30, 1922, there were 175 chaplains distributed among the various denominations as follows:

Baptist	25	Protestant Episcopal	15
Baptist, Colored	2	Cumberland Presbyterian	1
Congregational	9	Roman Catholic	38
Disciples of Christ	10	Reformed	2
Lutheran	11	Universalist	2
Methodist Episcopal	39	Unitarian	2
Methodist Episcopal, Colored ..	1	United Evangelical	1
Methodist Protestant	1		—
Presbyterian	16	Total	175

The action taken by Congress calls for the reduction of the total number of chaplains from 175 to 125 by December 31, 1922. This elimination is proving demoralizing, but appears to be carried out as fairly as so large a percentage of elimination could possibly be done. No regard has been taken by the War Department in making these separations to the denominational quota. Careful study of all the questions involved shows that the basis of efficiency alone should be regarded in this matter. The process of procedure has been: First, voluntary resignation by a number of men who preferred to retire to

the regular lines of pastoral service; second, the retirement of men who were near the retirement age and also of men whose latest physical examinations showed such physical disability as to prevent full field service; third, selection by the Board of such men in addition, as were required to make up the number of fifty, whose reports for efficiency show them as of low average or merely average. We are informed that on this basis of selection forty-four of the fifty have already been decided upon for elimination from the service. The War Department, however, has withheld definite announcement concerning these until near the close of the period of their elimination.

The General Committee on Army and Navy Chaplains made every effort possible to prevent the drastic cut in the number of chaplains proposed in Congress. That proposal would have reduced the number of chaplains to 105. We insisted that every one of the 175, and even more chaplains, were needed for efficiency in the spiritual ministry of the Army, but that in the exigencies requiring reductions, we would agree to a reduction of the number to 136. We were able to secure the compromise that places the total number at 125. Now we are convinced that the next effort in behalf of the churches should be for an increased ratio of the chaplains. A large mobilized Army can have its spiritual needs met by chaplains in the ratio of one to 1,200, but under present conditions where there are ninety-three camps, posts, and stations in the United States, and where there is need for thirty-four chaplains serving outside the continental limits of the United States and eighteen posts or stations at which there are no chaplains, besides sixteen camps, posts, and stations, including three general hospitals where it is desirable to have two or more chaplains on duty, besides the requirement of chaplains on duty in the cemeteries of France, and as instructors in the chaplains' school, the religious needs of our men thus scattered in small units can not possibly be met with less than a ratio of one chaplain to every eight hundred officers and men. Every effort will be made to secure this increased number of chaplains by act of Congress, and it is earnestly hoped that all the religious bodies will declare themselves emphatically for such increased ratio. In addition to the increased ratio, the General Committee on Army and Navy Chaplains recommend that there be an increase in rank for chaplains of one degree, namely that the rank for chaplains shall be from first lieutenant to colonel, instead of as at present, from first lieutenant to lieutenant colonel. We are also emphatically of the opinion that there is unfairness, not only in the grades, but in the period of time required to reach these grades; for example at present it requires five years for a first lieutenant to become a captain in the chaplaincy, while it only requires three years for a veterinary or a medical officer or any other branch of the service to become a captain. The committee is actively engaged in preparing for this improved legislation for the chaplains of the Army and also for the reorganization of the Chaplains' Corps of the Navy, placing both on a better basis of efficiency. It is sincerely hoped that the religious bodies may take action in this: First, as against the drastic cut that has been made in the chaplaincy; second, for a ratio of one to every eight hundred; third, for the removal of all discrimination of the treatment of chaplains as to years required in promotion from one grade to another; fourth, that the ranks to which a chaplain is eligible shall be from first lieutenant to colonel inclusive, allowing the Chief of Chaplains, during the period of his service, to hold the rank one degree higher than that regularly authorized to all chaplains.

The General Committee on Army and Navy Chaplains during 1922, representing the constituent bodies of the Federal Council, in addition to the things above noted, has been active in striving to maintain interest on the part of the churches in the religious work of the Army and the Navy. The Committee has found a decided tendency to lapse into the old attitude of no interest in the men such as prevailed before the war. We have striven to prevent this lapse by presentation before Theological Seminaries, at the various general meetings of the religious bodies, and as far as possible before individual congregations.

The Committee now has under way plans for the building of chapels and the furnishing of adequate equipment for religious service in all posts and stations lacking in facilities; plans for circulating libraries for the chaplains themselves; plans for the further development of the Chaplains' Corps, both of the Army and of the Navy; for special legislation in both Army and Navy for improvement in the status of chaplains and fairer treatment in the matter of promotion; continuance by the churches of an incidental expense fund for the chaplains of their faith to the amount of \$300 per annum; plans for the proper co-ordination of the Officers' Reserve Corps Chaplains and their use in definite service; plans for closer contacts with chaplains of the National Guard and many phases of service requiring constant study, correspondence, conference, and activity.

The General committee bespeaks heartiest co-operation on the part of the churches that we may carry forward our work for the religious welfare of the men in the Army and Navy. Be they few or be they many, the men of the Army and Navy in time of peace need the best moral and religious influences as truly as in time of war. The Church should not lapse in its interest. The General Committee on Army and Navy Chaplains is the arm through which all the churches of Evangelical faith may best reach the men of the Army and Navy with the touch of moral and spiritual power. To carry on our work, the Committee is dependent upon contributions from those denominations, and while a fair basis is usually found in the number of chaplains in the service furnished by each denomination, it is desirable that even where there are no chaplains, or only relatively a few of a denomination that communion shall make liberal appropriation to the work of the General Committee on Army and Navy Chaplains, in view of its good service to the religious welfare of the men in the Army and Navy.

The number of chaplains now in service of The American Christian Convention are Regular Army, none; Reserve Corps, 4; Navy, 2. Our representatives on the General Committee on Army and Navy Chaplains are Dr. J. F. Burnett, Dr. Omer S. Thomas, and Dr. W. A. Harper.

RECOMMENDATIONS

1. That our representatives on the General Committee on Army and Navy Chaplains be urged to secure the appointment of at least nine additional reserve chaplains, one from each corps area for our Church and at least three additional regular chaplains for the regular chaplaincy of the Army and Navy, which will be our full quota.

2. That a memorial be addressed to the Secretary of War, expressing our regret at the reduction of the spiritual forces at work in behalf of the men in the Army and specifically endorsing the proposed legislation for increasing the ratio of chaplains to one for every eight hundred enlisted officers and men as well as the enactment of such legislation as will remove all discrimination against chaplains as to years required for promotion from one rank to another,

such legislation to include the rank of colonel to which all chaplains may be eligible.

3. That we pay out of the general funds of The American Christian Convention our pro rata part (\$100.00 for each regular chaplain) of the expense of the General Committee on Army and Navy Chaplains, and in addition provide each of our Church chaplains one hundred dollars a year to be used in the discharge of his office. (See action of Executive Board 1922.)

W. A. HARPER,
OMER S. THOMAS,
J. F. BURNETT.

Report of Committee on Conservation and Advance

Your Committee wishes to congratulate the Forward Movement Committee on its phenomenal success in securing pledges for the various enterprises of the church and the high percentage of collections made to date. The success of this undertaking has been most gratifying and beyond the faintest doubt the greatest movement in the history of our church. God be praised for his manifold blessings upon us.

This much, however, should be said, that, while we rejoice and thank God for these accomplishments, there are a number who have made pledges but who are behind with their payments and still others who have made no payments at all. The complete success of this great undertaking and which God has so signally blessed, the honor and future of our church, depends upon the payment of the last pledge made.

We believe, absolutely, in our people, believe them to be true and loyal, that even though many of them have not been able to pay their pledges that they will.

Therefore, be it resolved:

1. That this Convention put forth every possible effort to encourage "pledgers" and to induce them to pay in full the obligations already assumed.

2. That our annual benevolences, through our regular church channels be increased fifteen percent per annum during the next quadrennium, and that the various Boards of the Denomination be apprised of this action and requested to begin at once to lay plans looking to the realization of this recommendation.

3. That upon the adjournment of this Convention, the convention itself, through its Forward Movement Committee, enter upon an intensive and extensive promotional educational stewardship campaign; this campaign to be carried down through the Conventions to the local Conferences, through the Conferences to the local church, through the church to the last home and this responsibility be laid upon the heart of every man, woman, and child throughout our entire brotherhood.

4. That we take knowledge of the unknown brother who has proposed through Dr. Coffin, our President, to give \$100,000 to be used as a permanent endowment, the income from which to be used as the Convention might direct, provided the remainder of the church would give an additional sum of \$400,000 for the same purpose, that we call upon our President to put forth his best endeavor to find four other such men and that we pray the men of means among us to come to our rescue and give largely to the Kingdom through our denominational institutions.

L. E. SMITH,
WARREN H. DENISON,
O. W. WHITELOCK,
W. G. SARGENT,
ROY C. HELFENSTEIN.

Report of Committee on Resolutions

We, your Committee on Resolutions, desire to submit the following:

First. That this Convention express its heartfelt appreciation to the Burlington Christian Church, and the churches, and all others co-operating with them in the entertainment of this gathering, for their open and unbounded hospitality, and the cordial welcome extended to all Convention delegates and visitors.

Second. That we furthermore record our appreciation to the business men and public spirited citizens of Burlington and vicinity, for their generous treatment and kindly consideration in providing automobile transportation for all delegates and visitors, not only between the railroad station and the church, but to and from our places of entertainment during the Convention.

Third. That we also extend to the public press of Burlington, especially the Burlington News and surrounding cities, an expression of our appreciation for the generous and liberal publicity given to the proceedings of the Convention, and to the Burlington Printing Company for supplying the Correspondence Room with attractive stationery without cost, for the use of the delegates and visitors of the Convention.

Fourth. That we convey to our colored brethren our sympathetic interest in their work, and pledge them our hearty co-operation. That we especially express our appreciation to the Glee Club from the colored Christian Church of Burlington, for the excellent music and entertainment during the dinner hour Friday and Saturday evenings.

Fifth. That the Secretary be instructed to write a letter of thanks and appreciation to the Courtland Street Church, of Portsmouth, N. H., for the significant and historic gavel, and the mahogany case in which it was presented to The Christian Publishing Association, extending our heartiest good wishes, and pledging our sympathetic interest and co-operation in their efforts to spread the Kingdom of God in the earth.

Sixth. That we register our heartfelt appreciation to Dr. D. B. Atkinson for his helpful and inspiring morning meditations.

Seventh. That we send greetings to the Norfolk Council of Churches, expressing our appreciation for their suggestive message, and assuring them of our continued good will and desire for fellowship in all co-operative movements.

Eighth. That this Convention wire to John A. White, Manager of the Ohio Dry Federation, Columbus, Ohio, our sympathetic interest in the Ohio Referendum Vote, and that we pledge to him, and the Dry Forces of Ohio, our support and co-operation, and unite our prayers for a sweeping victory for God and humanity in the coming referendum election.

Ninth. That we express our unanimous approval of the far visioned plans of our Foreign Mission Board in increasing the scope of our work in Japan and Porto Rico, and in launching a new work in China.

That by a rising vote of this Convention we convey to our present missionary force an expression of our sincere appreciation of their labor of love in behalf of the church and the Kingdom of God, and that we determine here and now to back up their work to the limit of our Christian ability, under the direction of our Mission Board to whom we pledge our heartiest support.

That at this time we spend a brief period in earnest prayer for those on the field, and those in the homeland, who have given themselves, under God, to this world task.

Tenth. That the Christian Church joins in the demand for the abolition of wars for conquest, and urges the civilized nations to help to allay the paralyzing warfare by open proclamation of our own non-aggressive principles.

Eleventh. That this Convention appoint an International Relief Committee consisting of representatives from our five Regional Conventions, to co-operate with the Near East Relief organization, and that, as nearly as possible, the Near East Relief Funds be raised on the Sunday before Christmas, in the North, and on January 21, in the Southern Convention.

That all funds raised for said purpose shall pass through the hands of the Convention Secretary.

Twelfth. That the Christian Church, in Quadrennial Convention assembled pray the President of the United States, and the Secretary of State, to use to the uttermost the moral influence of the United States to bring about the cessation of the atrocities against the minorities in the Near East, and to secure their permanent protection.

To this end we urge that our government take necessary steps without delay, to be officially represented at the approaching conference on Near East Affairs, inasmuch as the American people have given more than Sixty Million Dollars for the preservation of the persecuted peoples of the Near East, and have maintained there for generations great educational and benevolent enterprises, we have vital interests at stake in the present crisis as well as a moral responsibility that cannot be ignored.

Thirteenth. That we urge our pastors to help create throughout the country such a Christian public opinion as will support our government in carrying out a constructive policy for the protection of the Armenian people.

Fourteenth. That this Convention take account of the approaching World Conference on Faith and Order, to be held in Washington, D. C., in 1925, and that we authorize the Executive Committee of the Convention to see that the Christian Church is properly represented.

Fifteenth. That this Convention endorse the work of The American Bible Society and pledge our hearty co-operation to the organization.

That a representative be appointed by the Convention to give us contact with said organization.

That we extend to Dr. W. A. Harper our thanks and an expression of our appreciation for furnishing the Convention with his private secretary.

That we also convey to Mr. C. B. Riddle and those associated with him on the local committee, our sincere and heartfelt gratitude for the many courtesies and conveniences provided for our comfort.

Respectfully submitted,

E. A. WATKINS,
L. E. SMITH,
FENNER C. BROWNELL.

Report of Committee to Which Was Referred Items in the Secretary's Report

Your Special Committee begs leave to report on items submitted as follows:

We recommend that The American Christian Convention appropriate \$1,000.00 annually, for the coming quadrennium, to the Federal Council of the Churches of Christ in America.

We recommend that the Secretary of The American Christian Convention accept the invitation to attend the meeting of the General Committee on Army and Navy Chaplains, to be held in Washington, D. C., November 2, 1922; and that his expenses be paid by The American Christian Convention.

In response to the appeal of the World Conference on Faith and Order, to The American Christian Convention, for an appropriation of \$250.00, we recommend, in view of the apportionments to other denominations, that we pay \$25.00.

We recommend that the Memorial from the Erie Christian Conference be referred to the Committee on Forward Movement.

W. S. ALEXANDER,
ROY C. HELFENSTEIN,
JAMES H. LIGHTBOURNE,
C. G. NELSON.
Committee.

Report of Aged Christian Ministers' Home, Lakemont, N. Y.

The Aged Ministers' Home was incorporated March 29, 1894, and is now located at Lakemont, New York.

It is recognized as one of the charities of The Christian Church

Fifteen persons have entered the Home and now departed for the better life.

Six persons are at present in the Home, besides the caretakers, which nearly fills the house to its capacity, one more room only being available, and that upstairs.

The location is all that can be desired, but a new building, with larger capacity and more rooms on the ground is one of our great needs, as it is difficult for many of our old people to go upstairs.

We shall soon need a new heating plant, but it seems like a waste of money to put it in the old building.

Another need is larger endowment. With the increased cost of living since the war and when donations have not come as freely as they should we have been obliged to use means which should have been added to our endowment.

We should have at least \$15,000 for a new Home and \$10,000 additional endowment.

Should not the membership of our churches contribute liberally as some slight amend for lack of salary paid to the faithful pastors in the past?

Should not our Conference sessions give attention to Ministerial Relief, and urge upon the charitably inclined a remembrance of the Home in their wills?

The Trustees would like the Convention to designate some plan by which this amount of \$25,000 for building and endowment may be raised within the next year, either by appointing a Sunday in which the Churches shall be asked for an offering; or by appealing to other organizations and individuals for the money required.

JAMES S. FROST, *Treasurer.*

Report of the Commission on Publicity and Literature

MEMBERS OF THE COMMISSION

Rev. W. W. Staley, Suffolk, Va.
 Mrs. F. E. Bullock, C. P. A. Bldg., Dayton,
 Ohio.
 L. W. Dales, Ontario.
 Rev. E. D. Gilbert, Fall River, Mass., Box 624.
 Rev. B. A. Hartley, Hagerstown, Ind.
 J. B. Hutton, Madrid, Iowa.

Rev. Jesse Kauffman, Madrid, Iowa.
 Rev. C. B. Kershner, 307 N. 14th St., New-
 castle, Ind.
 Rev. E. L. Lawson, Defiance, Ohio.
 Ralph Peters, Defiance, Ohio.
 Rev. C. B. Riddle, Burlington, N. C.

This is an age of publicity and the church should employ methods adapted to the age. Church architecture has changed to meet new conditions, and adaptation should enter all departments of church activities. Boards, bulletins,

pictures, newspapers, and periodicals should be used to keep church principles, purposes, and achievements before the public in such fashion as to attract and inform the people.

There is an increasing demand for improvement and enlargement of the literature of the denomination. This is a hopeful sign of the increased intelligence and desire for improvement. It indicates a growing interest in the Kingdom and a keener sense of what will help the reputation and usefulness of the church.

We count it unnecessary to report the considerations through which the Commission has passed to reach conclusions, but simply submit results in the following recommendations:

RECOMMENDATIONS

1. a. Believing there is sufficient demand for revision of the Christian Hymnary to justify immediate action looking forward to a complete revision, reorganizing and modernizing of the material, we recommend the appointment of a committee for this purpose.

b. We further recommend that the department of Christian Education or the Boards proposed to be incorporated in said department of Christian Education be instructed to make a thorough study of church and Sunday-school music, and to make available information in regard to a wider and more intelligent range of hymns, either denominational or non-denominational.

2. a. We recommend that the Sunday School Board, or the Board of Christian Education, in connection with The Christian Publishing Association, make a thorough study and evaluation of our Sunday-school literature, looking to its betterment in make-up and material:

b. That a third paper be added to our present number, and that they be so edited as to provide a paper for children under ten years of age, one for boys and girls between the ages of ten and sixteen years, and a third for those over sixteen years.

3. We recommend that our Publishing House, consult with the Sunday School Board, or Board of Christian Education in regard to a better quality of graded work, which will more nearly meet our needs than that now recommended by them. We further recommend that as soon as possible we purchase sufficient material to have our own imprint upon the graded work ordered from and sent out through The Christian Publishing Association.

4. We recommend a larger amount of publicity for our church and its principles through our publications; through dissemination of literature, setting forth our principles, and through the representation of our Publishing House at various State and General Conventions within the limits of our constituency, where such is practicable.

5. We further recommend some adequate plan such as the budget system or every-home canvass for getting *The Herald of Gospel Liberty* or other church organs into the homes of our church constituencies.

6. a. We recommend the advertising of a better class of literature in our church press, which will present to our people the newer and better books rather than the second-best or old books:

b. We recommend the continuation of the worthwhile and high class reviews of books as appearing in *The Herald of Gospel Liberty*, and that they be given a more featured place in the publication.

Respectfully submitted,

W. W. STALEY, *Chairman*,
J. M. KAUFFMAN,
E. D. GILBERT,
C. B. RIDDLE,
MRS. F. E. BULLOCK.

SERMON AND ADDRESSES

"The Leadership of Jesus"

OPENING SERMON BY ROY C. HELFENSTEIN

Text—Matt: 16: 24—"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me."

I have read the entire verse, but my message is based upon the challenge of Jesus as expressed in the last two words, "Follow me."

These two words embody the Master's favorite challenge to men. He made this challenge to the young ruler who asked what he must do to inherit eternal life. He made the challenge to Simon and Andrew, and again to Matthew—"Follow me." On different occasions he made the challenge as the climax in his requirement for Christian Discipleship—"If any man will come after me, let him deny himself, and take up his cross and follow me." "If any man will serve me, let him follow me."

The challenge of Jesus is to men and women in every condition and relationship in life—"Follow me." It is the challenge of pardon to all who have sinned; the challenge of light to all who are in darkness; the challenge of divine guidance to all who have lost their way; the challenge of purity to all who would be pure. It is the challenge of strength to all who would be strong; the challenge of faith to all who are in doubt; the challenge of hope to all who are discouraged; the challenge of victory to all who have been defeated in their moral purposes. It is the challenge of love to all who would serve. It is the challenge of the SON of God to the sons and daughters of men.

In considering the Leadership of Jesus there are three main observations that claim our attention—the supremacy of his leadership, the nature of his leadership, and the motives that impel men to follow his leadership.

Every person is following some leadership—either for good or for ill. Every person ought to have the inspiration of some life far superior to his own as an ideal toward which to strive. The man of Galilee should be the world's supreme ideal. Other men have been courageous—but none so courageous as he. Other men have been wise but none who had so keen an insight into human life as had he. Other men have been true, but none so true as he whose life itself was the very incarnation of truth. Other men have loved goodness but none have loved goodness with such a passion as did he. Other men have cherished wide human sympathy, but none whose sympathy had such an unlimited range as had our Master's. CHRIST'S sympathy embraced all ages and all conditions of humanity.

His life gathered up all the virtues into one unique personality. No other life can compare with his. It has stood the scrutiny of nearly nineteen centuries and the verdict of enemy and of friend is the same as that of Pilot. "I find no fault in him." No one has ever been able to find a flaw in the character of the man of Galilee. His life was absolutely above reproach. The same can be said of no other man that ever lived. Always some flaw, some weak spot can be found in every other life of the past or the present. The historic Jesus is the world's supreme leader by reason of his matchless character. His leadership is the leadership of the Spirit.

Christianity rests its care upon "the love-challenge," the ethical challenge of Jesus Christ. Those who follow the Leadership of Jesus, follow his principles by practicing his spirit. Jesus does not lay down specific rules for every

case in question, but he gives great altruistic principles of life which may be applied to every case, and which, if applied, will solve every personal and social problem that brings confusion and discord to the human family. But the principles by themselves will not avail. They must be applied by man.

The principles of Christianity like the principles of mathematics are worthless unless applied. The principles of mathematics are absolutely necessary to erect a great bridge or building. But the bridge or building cannot be erected merely by the principles of mathematics as written in a book. Those principles must be applied.

So the Kingdom of God cannot be established merely by the principles of the Kingdom as written in "This Wonderful Book." Those principles must be applied to life. Jesus seeks to lead his followers in applying the principle of love to all life's relationships. His leadership is the leadership of transforming love, the only leadership that never has failed, and never can fail.

All other leaderships have failed. Men have declared that enlightened self-interest would insure the peace and happiness of humanity, but self-interest has always led to disappointment. It leads to the degeneration of the individual and to the collapse of society. Human experience has over and over again disproved of the fallacy of the contention of the noted Scotch economist, Adon Smith, as presented in his famous book, "The Wealth of Nations." Prof. Smith contended that "Enlightened self-interest is the basis of the economic and social order, and that the world's goods are equitably divided on the basis of industrial merit." The experiences of life convincingly disprove such a theory. There are countless thousands of men and women who have much of the world's goods, and yet they themselves have done little or nothing to merit it. On the other hand there are countless thousands of honest souls who have labored and toiled most worthily, and merit much, but because of misfortune must content themselves with little.

The leadership of enlightened self-interest pits man against man, class against class, nation against nation. The leadership of self-interest has failed, miserably failed, and by reason of its failure the whole world has been caught in a perilous maelstrom of bitter rivalries.

Men used to declare that all humanity needed was to be enlightened; for men to have a knowledge of their capacities and powers, and a knowledge of the world in which they live; that secular education was the panacea which would cure all the world's ills. But any knowledge no matter how broad or deep, if it is not high enough to take God into consideration, will lead to failure and disappointment. It may lead to remorse and shame. It never leads to satisfaction. Any education which leaves God out of account is not true education. It is not enough for men to have a knowledge of the world in which they live. They need a knowledge of the God who created the world and without whom man is helpless.

For years we have been told, and many of us have been impressed with the half truth of the contention that what man needs is a knowledge of what is right, that if people are enlightened on the problems of human conduct so that they know what is right, that their moral security is thereby established. But we have lived to see the utter fallacy of such an argument. The idea that secular education would solve the moral problems of the individual life and of the home and the State has been forever disproved. Mere knowledge of what is right is not sufficient. Every day we read in the newspapers of men and

women who have sinned against their own better judgment. The heart rending tragedies all about us stand out in bold denial of the contention that all people need is to know what is right in order to insure that they will do what is right.

The biggest sinners are not the most ignorant members of society. Often quite the opposite is true. "A man may walk with his head above the clouds intellectually while his feet are in mud ankle deep morally." Every year hundreds of young men and woman from homes of intelligence and refinement start down "the primrose path" of dissipation to everlasting shame. Every year hundreds of young people who have had many advantages of schooling mortgage their future usefulness and happiness by responding to practices that they know perfectly well are wrong in the sight of both man and God.

Why were we ever deluded by that false contention that all we need to do is to teach people what is right as opposed to what is wrong? Why did we fail to understand that there must first of all be a desire in the heart to do right before knowledge of right in the mind can be made to function? Why did thinking men ever conclude that secular education alone was all humanity needed to correct its ills? Never again will the world listen to such erroneous conclusions. The experience of Germany has proved forever that education *per se* will not save a nation, nor can it alone save humanity. Germany was the most enlightened nation in the world. In education, she led all the rest. but having lost her moral and spiritual motives, her knowledge proved to be her own destruction. As with nations so with individuals, when they lose their moral and spiritual ideals, they are doomed. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Education alone is not enough. It must be Christian Education. The leadership of secular education has failed to lead humanity up the highway of moral strength and security. It has simply made the world's moral problems more complex.

And furthermore as regards the question of the conduct of life, conscience is not always a safe guide. "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirit." He judges the motive that prompts the act. However self-satisfied we may be with our ways of life, however convinced we may be of our innocence, God weighs our spirit, and will often find a guilt that our conceit and selfish pride ignores—a wrong to which we have wilfully blinded ourselves.

A man's conscience may not condemn him, simply because he has brought his conscience down to the low level of his conduct. "All the ways of a man are right in his own eyes, but the Lord weigheth the spirit." "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Not what we think about our life—that is not the question. What does God think about it? It is possible for a person to be a hypnotic as regards his own moral sufficiency just by making himself think that his life is as near right as he cares to make it. He can hypnotize himself with the thought of his own goodness, his own self-sufficiency, and by continued yielding to temptation, a person finally becomes insensible to the wrong, just as a person when freezing finally becomes insensible to the cold. The person who is guilty of persistent deception, misstatement of facts, unwarranted exaggerations, wilful lying, and other unsocial practices, may finally feel no compunction of conscience whatsoever, simply because he has trained his conscience to keep silent on the ground that his deception, his misstatement of facts, his unwarranted exaggerations,

his wilful lying, etc., will not be found out, or that his motive and objective are good. "All the ways of a man are clean in his own eyes."

Just so the person who defiles the temple of the Holy Spirit, his body, by living an impure life, may come to the place where he has no warning of conscience, no sense of guilt, simply because he has bribed his conscience with the idea that the fact so many others are equally guilty of this hideous sin minimizes if not obliterates his own personal guilt. Night and day the voice of God may call to such a person. "Thou art the man—thou art the woman," but they are utterly oblivious to any call.

So with every sin—a person who is guilty may have hardened his conscience with constant repetition of offense, he may have violated his conscience so long that conscience no longer speaks. That is the person who is walking in the atmosphere of hell and doesn't know it. Conscience is not always a safe guide in the conduct of life. We need a leader whom we can absolutely trust.

In the governmental realm also the world needs a new leadership. At one time the voice of the government was authority, but it is not so today. The government may pass its laws bearing upon social evils, but instead of all men submitting to the mandates of the government, many openly defy the government to interfere with their violations. And as individuals fail to respect the laws of their nation, so nations refuse to show respect for the rights of each other. Instead of being ruled by the conviction that "God has made of one blood all nations of men for to dwell upon the earth," nations are ruled by self-interest and distrust. Selfishness instead of brotherliness largely prevails among the governments of the world. Demagogues are insisting that nations must continue to eye each other with distrust and suspicion. The false leaders would have had us bow down and worship force. They told us that militarism was the world's safeguard. But experience has taught the world that to follow longer the leadership of force is suicidal.

All these leaderships of man have failed to bring humanity to its largest self-realization, and if humanity continues to follow these false guides, if it continues in its present course of selfishness and greed, if it continues to be more concerned about pleasure than about God, more concerned about ease than about justice, God only knows what the outcome may be. The world dare not continue following these false leaderships. The human program must be changed. We need a different feeling among people, a different feeling among nations. We need a more equitable distribution of wealth. We need a more stable moral consciousness. We need a more Christian education, we need a deeper reverence for authority, we need more than human leadership can give. We need the divine leadership of Jesus Christ. The world's wrongs never will be righted, social harmony never will be established, the United Nations of the world never will become a reality until humanity declares its willingness to follow the Leadership of Jesus, the Leadership of Love. His Leadership alone stands unchallenged.

Jesus Christ was the world's greatest optimist, but his was no superficial optimism. His optimism was based upon his implicit confidence in those who professed to follow him, and upon his absolute trust in his Heavenly Father. Sabatier expressed the sentiment of all Christ's sincere disciples when he declared—"I can accept no other Master except Jesus Christ, because in him alone optimism is without frivolity and seriousness without despair." There is no place for pessimists in the army of the Lord. Some one has aptly described the

difference between the pessimist and the optimist in this way—the pessimist is the person who laments that everything is going to the devil, and throws up his hands in despair. Whereas the optimist in response to the pessimist's lamentation says, "Certainly everything is going to the devil and why shouldn't it unless we get into the game and help stop it?"

Would that we were able to comprehend what is involved in responding to Christ's challenge of leadership. The challenge has a strong personal element and also a strong social element. The response to the challenge involves more than to be thrilled by the wonderful story of his birth, his life, his death, and his resurrection. It involves more than assenting to the different doctrines about the person of Christ. It involves more than having beautiful thoughts of Jesus as a historic memory or to think of him merely as a moral ideal. It involves a firm reliance on his divine and imminent presence which inspires, upholds, and guides all those who sincerely seek to follow him. No person can follow Jesus by his own strength alone. A regenerating, impelling, and compelling power springs into the life of a man the moment he sincerely starts to follow the Leadership of Jesus Christ. The Master's challenge embodies his promise to illuminate the way for all who wish to follow after. And his challenge furthermore embodies heaven's promise of divine assistance. A man is never so little as when he concludes that he can face life, solve its problems, and fight its battles in his own strength. He is never so big as when he recognizes his need of divine assistance and calls upon God for help. Great lives are great because they recognize their dependence upon God, and the greater men are the more they recognize their dependence upon God, and the greater men are the more they recognize this dependence. Jesus, the greatest of all men said, "I can of myself do nothing."

Following the Leadership of Jesus means to follow him in his devotion to his Heavenly Father and in his love for humanity. It means to follow him in his prayer life, to follow him in his loyalty to the Kingdom, in his spirit of sacrifice and service. It means to follow him in his joy, in his magnanimity, in his sincerity, in his moral courage, in his affections, in his moral attitude, in his manhood, and in his spirit.

Following thus the Leadership of Jesus makes the Fatherliness of God as real to us as are our earthly parents; it makes Grace as much a reality as the warm sunshine. It makes the spirit of God as real as the air we breathe. It makes salvation as real as the law of gravitation. It lifts men out of the mire of sin, and makes love the motive power of their conduct; it transforms men's lives completely and makes the redeeming power of God as indisputable as the fact of electricity. The leadership of Jesus inspires a divine energy into our lives, and discovers in our lives potential energies that have never been realized. It binds us to the eternal realities of life, and quickens in our soul the hope of immortality.

The call of Jesus to follow him goes out to the indifferent and shepherdless souls, wandering through the wilderness of unbelief and sin. He calls them into the fellowship of his true church which is made up of all those who sincerely seek to do God's will. It is the call of the Savior to all who are lost in sin. But his call has a far wider sweep than that. His leadership is social as well as personal. His call is not only to individuals. It is a call to our homes, our schools; a call to commerce and to industry that they all may be regenerated by Christ's holy spirit of justice, of service, and good will. His call is.

to the church and to every institution that seeks the amelioration of human wrongs. His call is to the whole social order. It is to Nations as well as to individuals. Jesus is concerned not only about every life, but also about the whole of life. He not only wants individual men and women to be Christians; he wants education to be Christian. He wants industry to be Christian. He wants business to be Christian. He wants politics to be Christian. He wants society to be Christian. And any person who is satisfied with anything less than a Christian world is not a worthy disciple of the man of Galilee. If Christianity has been a blessing to America, it can be a blessing to China and Japan and the islands of the sea. And every true Christian wants to share the blessing of his faith with his brothers in the uttermost parts of the earth. No person has a right to call himself Christian unless he believes in Foreign Missions. No person has a right to call himself Christian unless he desires to have the gospel applied to every human relationship at home and abroad.

There are numerous motives that impel men and women to follow Jesus in his filial relation with God, and in his brotherly relation with man. The sense of admiration for his sinless life prompts men to follow him. The sense of guilt, for sins committed and for service omitted, that comes over men as they see their lives in his divine presence; the longing of their hearts for pardon impels them to follow the Christ who has power to forgive. The sense of gratitude to God for the privilege of living in his world and enjoying the blessings of his divine providence makes men feel duty bound to follow God's Son. The moral heroism, the spirit of absolute unselfishness in the character of Jesus, his perfect trust in God challenge men to follow his leadership as Master, Savior, Lord, and Friend that they may enjoy his divine fellowship. Men follow him because of his promise of immortal life. "Whosoever liveth and believeth in me shall never die." But the highest motive that prompts men to follow Jesus is the motive of service. "For their sakes I sanctify myself" was the motive of Jesus and it is the highest motive of his followers. The desire to be of use to our fellow-men and to the church of Christ and to the Kingdom of God impels us to follow Jesus.

Nothing but Jesus Christ can satisfy the spiritual aspirations of the human heart. Nothing but his leadership can save the world from wreck and ruin. Men who have caught a glimpse of the leader, Christ, and have felt their hearts strangely warm within them as they follow him on his way, have no time to stop and quibble over controversial questions about their leader. They are satisfied to follow him, and with the poet answer back to those who have lost their way in controversy, contention, and theological strife;

"If Jesus Christ is a man,
And only a man,—I say,
That of all mankind, I cling to him,
And to him will I cling alway.

"If Jesus is a God,
And the only God—I swear,
I will follow him thru heaven and hell,
The earth and sea and the air."

It is that kind of an undaunted and uncompromising faith for which the world has long been waiting. When a man is truly committed to the leadership of Jesus, he is no longer concerned about speculative doctrines. Questions concerning the mysteries of the person of Jesus can wait for answer until the

morning of eternity dawns. But we can follow his Leadership and find him as the Savior of our souls, and of our world today.

A response to his challenge to follow him, I repeat, involves a willing and an enthusiastic response in following his example of love, good will, and unselfish service to others. It involves practicing his spirit of brotherliness to all men regardless of station, color, or creed. Jesus is far too magnanimous in mind and heart to be satisfied with having us merely say fine things about him or about his Father, or about the Book that contains the record of his earthly life and work. He cannot be satisfied merely to have us sing songs that eulogize his name. He can be satisfied with nothing less than for us to follow him in service with a passionate loyalty, and with hearts aflame with love for his Kingdom. "Not everyone that saith unto me Lord, Lord shall inherit the Kingdom of heaven," but he that follows me in doing the will of my Father which is in heaven.

For nineteen centuries the church has been professing to follow Jesus. But how often it has lost its way. What a heart-rending story of Christlessness is found on many of the pages of church history! How far off the church has followed its leader from the very inception of the Christian Era when the challenge of the Master was first announced! Even today, after nineteen centuries of experience in stumbling and blundering; even today with all that the past has taught us, with all the enlightenment of the present, and with all the inspiration of the future, even today the church that bears his name is scarcely within hailing distance of its leader. Nevertheless it is my sincere conviction, and this conviction I know to be shared by many men who have made the closest study of church history; namely, that in intelligent faith, love, vision, and practice, the church is nearer its Lord today than at any other time in its history. And though our Leader, Christ, is so far in advance of us, yet we can see him beckoning us onward and ever upward. And with a more intelligent love than ever before, the church of the living God is persistently following the Leadership of Jesus, the Christ. There is no other leader we dare follow. To follow any other would be for the blind to lead the blind. His leadership is still supreme, and will forever be.

Following the Leadership of the historic Jesus makes real to us the fellowship of the glorified Christ. This fellowship produces an experience which is the only valid and convincing authority for faith. Experience is the only authority the modern mind will except. What a travesty on Christianity that so many churches and so many ministers have misinterpreted Christ's call to discipleship, and think of it as being a call to the tutelage of age worn dogmas and creeds that are meaningless to a progressive thinking world! Nothing has pleased the enemy more than to have the professed followers of Christ mistake theology for religion, and argue theology instead of practicing Christ. Theology has its place, but it can never be a substitute for genuine religious experience. Humanity today needs more religion and less theology; more thinking and less blind belief; more deeds and fewer creeds; more love and less dogmatism.

You can sum up all the creed the world needs in just twelve words—"I believe in and assent to the absolute Lordship of Jesus Christ." Any person who will sincerely subscribe to that statement of faith ought to be eligible for membership in any church that bears the name of Christ. What a pity that there is so little in common between the simple ethics of Jesus,—“Do unto others as

ye would that men should do unto you," and "By this every one will recognize that you are my disciples if you have love one for another,"—what a pity that there is so little in common between this simple, practical ethics of Jesus, and the complex confessions of faith which form the basis of fellowship in most of the churches! Christianity is a progressive revelation, a progressive faith. It is not a creed, not ritual, not an organization. It is a life following the leadership of Jesus Christ. There are many opinions about Christ, but only one Christ. Men simply view him through different eyes, from different angles, and through different experiences. The men who have contended for uniformity of thought and opinion in religion, have themselves committed the greatest offense against the Kingdom of God. They have failed to realize that uniformity of theological opinion never can be attained, and that it is utter folly even to hope for it. Not uniformity of theological opinion, but United Christian love and effort is what the world needs, and what God is calling for.

Christianity does not rest its case upon opinions. It rests its case absolutely upon the willingness of men and women to follow the Leadership of Jesus in their personal lives and in their social relationships. Righteousness is not expressed in creeds but in deeds. One's religion is not expressed in words but in work. A man's faith is not measured by his profession, but by his worth to the church, to the community, to the world, and to the Kingdom. There is no such thing as personal righteousness *per se*. All true righteousness has a social content. The righteous man is the man who lives right—foursquare in all his dealings with his fellow-men. If you want to learn how closely a man is actually following the Leadership of Jesus Christ, just enter into some business transaction with him and you will quickly learn. That is the weakest spot in nine lives out of ten. If you find that a man rings absolutely true in his business relations, he is very apt to ring true all along the line. But the man who will not act on the square with his fellow-man, will not act on the square with God. A man's religion is not tested by his ecstasy on prayer meeting night nor by the beautiful compliments he pays God in his testimony, but by his business dealings with his fellow-men, and by his response to the obligation of Stewardship to God. Jesus seeks to lead every life and all of life into harmony with the will of God.

He would lead us as a church into larger sacrifice and wiser planning for our educational institutions. He would lead us into larger and more zealous missionary activities at home and abroad. He would lead us in a passionate but rational campaign of personal and pastoral evangelism in winning men and women to the discipleship of our Lord. Jesus would lead us in a more systematic program of religious education for our youth in the Sunday-schools. He would lead us into a more worthy response to interdenominational activities. He would lead us into a greater and more enthusiastic application of the gospel in all social relationships. Will we follow him?

Hear me, brothers and sisters in Christ, fellow lovers of the church of our fathers, devotees of the glorious principles of the Christian denomination, think you not that Jesus would lead us up from the lowlands of denominational self-seeking to the highlands of Christian Union. In the providence of God may not the time now have come when our denomination should prove to the Christian world that it has been sincere in its plea for Christian Union? I wonder if our principles of which we boast mean as much to us and to the world as was intended by the founders of our faith. Is it possible that those

principles which, when first pronounced were flaming embers of conviction and passionate desire, is it possible that they have become meaningless platitudes?

The world is sick and tired of principles that have become platitudes of high-sounding phrases empty of meaning. It is not concerned about idealism that is not based on possible reality. Men today want facts. They want reality, they demand demonstration, and unless a church give evidence that it believes in the workableness of its principles, unless it practice what it preaches, the world today shuns it with contempt.

Long have we talked Christian Union. Our fathers hoped for it and prayed for it. And who knows but that this Convention has come to the Kingdom for such a time as this to order that the Christian denomination shall lead the way toward Christian Union by uniting with some other denomination of closely kindred mind? This question weighs heavily upon my heart, and much have I prayed over it. For I believe it is nothing but hypocrisy for us to advocate Christian Union as one of our cardinal principles and then not be willing to practice it by uniting with some denomination that would be glad to unite with us. And if we expect them to make every concession, while we make none, our plea for union is but specious sham. Christian Union will come, if it ever comes, but the gradual process of the denominations that have the most in common uniting with each other first. This law of gradual growth is the law of the Kingdom as well as the law of all life.

As of old when men deceived themselves by crying "peace, peace" when there was no peace, may it be possible that we as a church have been deceiving ourselves by talking "Christian Union" when we were not willing to practice it with even a single other denomination unless it had the identical interpretations of Christian Union that we have? And yet it was to this noble and divine end that our beloved Church was born. That is a part of our mission as a church. And as a denomination we are either on the way to Christian Union, or else we are standing in the way of its realization. "Faith without works is dead." While we have been idly talking Christian Union, other denominations with sectarian spirit have "out christianed" us by actually practicing it. The different branches of the Lutheran Churches have united. The Cumberland Church united with the General Presbyterian Church in 1905. Only recently the Welsh Calvinistic Methodist Church united with the Presbyterian Church—and similarly other unions have been effected. And what have we done to realize the hopes and prayers of our fathers, and the desire of our Leader, Jesus? You can give the answer.

As a denomination we are stronger today than ever before in our history. Our future was never brighter, if we are satisfied in merely building a stronger denomination. But it was not to this end that we were born, nor for this cause came we into the world. We came to preach a liberal and practical gospel, and to lead the way to Christian Union. To be honest with ourselves and with our God, and with the Kingdom, we should either strike out the sixth item in our cardinal principles—that of Christian Union, or else make an honest and unbiased effort to practice that principle by seeking union with some denomination that stands ready and waiting to effect such a union with us. We should either attempt union as if we meant it, or else quit talking about it, and put our hands to the task of resetting our stakes and strengthening our ropes for the sake of a larger and more efficient denominational life. Which shall it be?

The Christian Church at Its Present Task

REV. F. G. COFFIN, PRESIDENT AMERICAN
CHRISTIAN CONVENTION

After the strenuous program of a night and a day, listening to reports of the past and plans for the future, we are sensing the magnitude and far-reaching importance of this Convention in the program of the Christian Church and the work of Christ's Kingdom. We have already heard enough to drive us to our knees in an agony of yearning for divine strength, overwhelmed by a sense of our impotence. The magnitude of our task should purge us of all personal ambitions and every unholy selfish purpose.

We meet in a time unusual. The religious situation in the world and the status of interdenominational work is evasive. None can reduce them to definite terms or fixed estimates. The work within our own body is but little clearer, for in its aspects there is a mixture of success and failure, with perhaps some indecision as to the most strategic lines for present procedure.

This address could consume much more than its allotment of time, setting forth personal opinions related to the general phases of religious concern, but this would be largely speculative and of doubtful value. There have been enough moral victories during the quadrennium to hearten us and enough cause for seriousness about the immediate future to stimulate us to superhuman effort.

We will do well tonight to confine our thinking to circles less extended and to deal with the responsibilities in which we must have a large and unavoidable part. This Convention assembles at the end of a quadrennium of outstanding achievements in some respects, but these are not unmixed with regrettable facts. We shall here face some of the most intricate problems of our history and with wide diversity of opinions. Large generosity will be required to accommodate the viewpoint of all, and a pervading Christian magnanimity will be necessary to find our way beyond this day. I cannot escape the idea, by turns oppressive and stimulating, that this will be no ordinary convention in its relationship to the whole of our church history. The quadrennium just past has set standards which must here be raised higher, or we turn toward decline. It has revealed weaknesses for which correction must now be found or we face a threat to our future.

If the darker possibilities of the religious situation in the world and in our church obtrude, let us find unlimited encouragement in the ever confident attitude of Christ. As we scrutinize his teaching, even with our ebbing faith we can discover no hint of doubt or shading of uncertainty as to the triumph of his Kingdom in the earth. He knew that the Jews would persecute, governments oppose, and his chosen representatives make miserable personal failures, but the success of his Kingdom was an assured thing. The weakness of his followers, the wrath of his opposers, and the gates of hell would be alike powerless. To him, seeming defeat could be only a temporary hiatus in a program of ultimate success. His Church was to be an undefeatable force. In testimony of this estimate, he gave his very life. We do well to ever keep our Lord's attitude in mind in measuring conditions and inaugurating plans.

Every denomination is today accommodating two angles of thinking, though with not a little wrenching of ecclesiastical structures. In some it has reached the proportions of fratricidal strife with no certain victory in sight.

In others it is a mild but nevertheless regulative difference in the program of the Church.

Of these, one group takes its direction from the past and lives in the atmosphere of reverence for denominational precedents: Its members are the guardians of traditions of the forefathers which they have conceived as "the faith once delivered to the saints," and for which they consider themselves under divine injunction to "contend." This they do with a full measure of zest. To them the new, whether it be in purpose or method, is cause for fear. They do not evaluate methods on the basis of response to present need, but by their conformity to an established precedent. Whatever is different is by that fact threatening.

The other group holds that the Church is not fixed in any particular—that some of its conditions of the past were but the chrysalis to temporarily protect and nurture a larger life, the result of which would make the former structure a useless and outgrown thing thrown aside along the first few miles in the path of progress. To them the early Church was born to be outgrown and abandoned, the continuous Church being divinely designed to be an ever-elastic, always incomplete, and perennially adjustable thing, which, to be functioning, must be changing.

The difference between these two groups is a chasm which many churches are attempting to bridge by various methods of construction. Probably the difference here involved is the most fundamental and pronounced to be found in ecclesiastical circles. Formerly the lines of cleavage in religious thought were vertical, separating denominations one from the other. Now the horizontal lines within each denomination are quite as apparent. There is today a wider gulf between the groups within certain denominations than there is between denominations of wholly distinct identity.

The interpretation of a church or of a group within it will pivot on this point more than they will realize. Their program will be built accordingly for it is regulative of the objective and destiny of every church.

When a questionnaire was sent out anticipating the World Conference on Faith and Order the first question asked was, "What is the Church?" It sounds strange to say, the replies varied from all points within the antipodes. It is doubtful if this Convention would give a unanimous answer to, "What is the Christian Church?" Your speaker heard it said by one in Indiana that it was a body of those who were sanctified and sinless. Others were not a part of it, no matter where they had inscribed their names. Another in Ohio said it was a group of people trying to become good. Definitions of every other phase of its life would doubtless register the same variation. We have been anxious that others should understand us, but is not such an understanding a need for ourselves? Is a confusion about us as harmful as a confusion within us, and may not much of the former be due to an excess of the latter?

Why is the Christian Church? For what is it? What did its founders mean to do with it? What does the world want it to do? What do you want to do with it? If answers were forthcoming, and in complete agreement, they would still be non-determinative. The real answer will be found in what God wants to do with the Christian Church in this day and age. It should be his purpose alone which is responsible for our organic existence. His present purpose could even differ in some regards from what he wished to do with it a

hundred years ago. Academic as it may seem, it is a subject about which it is dangerous to be dogmatic.

Our movement in the beginning was consonant in spirit with that of the fathers of American liberty, with which it was contemporaneous. It breathed the same atmosphere and was planted by the same ideals. It was the spirit of American liberty, reacting in the realm of religion. The tyranny of the times created a need peculiar and pungent for that period. Men sought a place free from oppression upon conscience. They wanted only to be left alone and stated the Principles of the Church in terms of personal rights rather than personal duty or Kingdom mission.

It is now evident that the purpose of God has expanded in our church as it has in the nation. Beginning as a haven of the oppressed, with deliberate intention of avoiding co-operative relations, the United States has been by the Providence in circumstances, thrust forth to share struggle and responsibility with its former oppressors. It could no longer maintain its Christian pretensions and exist in smug isolation. As President Wilson said: "America up to the present, as if by deliberate choice, has been confined and provincial. Henceforth she belongs to the world and must act as a part of the world. Nothing which concerns the whole world can be a matter of indifference to us."

Such has been the life history of our church. It began as a movement of withdrawal—a withdrawal altogether justified, but a withdrawal nevertheless. It lived its first wee life under a constricted Monroe Doctrine, offering a place of ease for those whose consciences suffered. It gave other religious organizations a severe letting alone, and craved from their courtesy only a similar attitude. In the providence of God it has become, almost in spite of itself, a world factor and a co-operating agency with those from whom it fled.

The fathers of the Christian Church, if living today, would in all probability reinaugurate the same movement; but would they use the same method, or put the major emphasis in the same place? Their title to fame, lay in that they did differently from their fathers. Their joy in us, their successors in trust, would be that we departed from their methods where necessary to secure an adaption of our Principles to the needs of the present. We honor their memory because they measured the demand of their times and set themselves to meet it at any price, even to the breaking of bonds which the years had welded. This was a movement so great and fine that with the changed conditions in our day, we can scarcely appreciate either its cost, beauty, or progressiveness.

During the period of our existence, several denominations, parts of many denominations, and thousands of persons in all denominations have come to our basis. It now has less of novelty than originally, for it is the embodiment of the personal conviction of more Christian people in the world today than any creedal statement under the sun.

To some this fact will be an indictment of criminal negligence upon us, for they will believe that those who stand with us should be a part of us. "And John answered him, saying, Master, we saw one cast out devils in thy name, and he followed not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: * * * for he that is not against us is on our part." There may be fact on the side of those who would so criticize, but are not our Principles more important to be spread broadcast than our organization? We would not palliate any personal or institutional faults by this reasoning, nor realize unwarranted consolation from it, but we do find in it justification of

the optimism of Jesus. As the soil is for the crop and the school for the pupil, so does the Church stand second in importance to its mission. For over a century and a fourth, the Christian Church has been broadcasting a message to the world. It is not known how many receiving stations have picked it up and told it out, nor how many have known its origin, but the message—the *message*—has been the important and effective thing.

It has often been the presumption of small organizations that they were to make conquest of the world, and finally stand sun-crowned with no other high enough to cast shadow, no, not so much as upon their feet. So heralded the Shakers of fourscore years ago, and they had not even marriage and parenthood as an aid to their ambitions. So believe the Mormons, whose restrictions of personal liberty through the elderate makes the ambition a substanceless dream. So hold several minor organizations, even now in the sear and yellow leaf. The thought is ambitious, usually erroneous, and easily subject to wrong motive. Holy men should be most anxious to fit perfectly into the plan of God and let him find their boundaries by this process.

God may make a gaudy sunflower to be seen afar, but he completes his plan of beauty by hiding a shy violet where fewer eyes will see it. He stretches out a broad expanse of ocean, heard, seen, loved, and feared by millions, but the wood-hidden, spring-fed, noiseless pool is his also. Biology, chemistry, botany, history, and the Holy Book unite in the teaching that bigness is not a necessary condition of usefulness. Holy aspirations are for service, not size. These observations are not made to take away any guilt which belongs to us, but to save us from a sense of uselessness and unimportance. Let us not lose any sense of mission because our ambitions as to size have been disappointed.

On the other hand, it is high crime to accept as our lot and status an insignificant task, a minimum numerical strength and an inferior standing. Our ambition should be to make our church the holiest in motives, the purest in life, the most efficient in service, and the greatest in strength. Low aims and high attainments are never found together.

Hitherto we have attempted to make the principles of our church its selling point. Their worth has justified the most extravagant things we have dared to say of them. They have needed no revision in a hundred and thirty years of service—a unique ecclesiastical history. They now have the popularity of permanency. But the world has created its own norm for such things—which is that only the principles which are lived count, and those which produce the best and largest results are in reality the best. Inert moral and religious theories do not long hold attraction. The world is utilitarian if it is anything and has in all things associated with conduct adopted as an evaluating test, "By their fruits shall ye know them."

In fact, when we call these *our Principles*, we must beg the charity of all Christendom. They are given of God and cannot be monopolized by any group of his children. Any word of exclusion indicts us of high affront to God and injustice to our fellows. We have right to designate them as our Principles only in the way in which we can say "*Our Father*" of the Lord's Prayer. Three other denominations have taken them with no significant change in wording as their foundation, while a fourth accepts the major part of them. Outstanding interdenominational differences are lessening by the minute; and could the ghostly grip of the gray arms of a dead past be broken, it would mean a universal victory of the things for which the Christian Church stands, though

not a numerical triumph for the organization. Let those who will take them; and may we never presume to criticize, because "they follow not after us."

This Convention should ask itself most seriously whether it is anxious to have its ideals live in the world unless the fame of having held them shall come to the church which it represents. It may have a laudable desire for bigness, provided such desire is prompted by an eagerness for larger service. To desire to be big from vanity is as reprehensible in a church as in an individual. Let us here resolve to be faithful, sharing the ambitions of our Lord to be among the forces of the world "as one that serveth." We come not to do our own will, but the will of him that sent us; and as the Father hath sent his Son into the world, even so hath he sent us. Our Christ so lost himself in the service of saving that passers-by made jest that "He saved others, himself he cannot save." Our service is not to the Church, it is *through* the Church to Christ *for* humanity. To invert the order is to deface the beauty of our Christian ideals.

The record of the small denomination has not always been a history of co-operation. Sometimes it has seemed to be a protest against existing majorities, rather than a constructive program of helpfulness. Some such have lived most of their little lives fed by the enthusiasm of belligerency, but such living is not worth the life put into it. When the establishment of the Kingdom of Christ on earth completely fills ambition, the genuine factors of that Kingdom will have our endorsement and co-operation wherever they are found. If error and sincere intention are found together, we should have a gentleness such as Christ had when the soul of a Peter was at stake.

If anyone has interpreted what we have just been thinking as a justification of, or satisfaction with, littleness, he has gotten from the words what was not in the motive. The normal desire of a healthy condition is growth, strength, and power. For the fullness of our mission for Christ, these qualities are indispensable. Every member of our beloved church should desire its largeness and efficiency for the sake of a service of the same proportions. If we are to take a co-operating place among the Christian agencies of the world, we must build something capable of co-operation, not a weakened, emaciated thing, symbol of self-neglect. It must have strength, force, and aggressiveness within itself, worthy of admiration. It must grow so sturdy that, though all others of its kind are taken away, it will still stand invincible, a burden bearer for the world. Some one has said, "You cannot rivet a nail in a custard."

Away with any weak notion that we will but mark time until a new order, comes. Let us have courage to be the leader in the new order, if it be a divine order. Our services everywhere will be in proportion to our strength. Let us dignify our existence, not apologize for it. May God bless this Convention with a courage to investigate our weaknesses with thoroughness, fairness, and constructive purpose; and when we shall have adjourned, may there not be one frailty in our organic life which has escaped our thought and correction. Here let us solidify our forces, strengthen our plans, and by a complete consecration, once more place the Christian Church with a renewed competency in the hands of our Lord.

In view of these observations, if I were to venture a personal interpretation of our confronting task, it would be first, that to us belongs the task of all other churches and with all other churches to make our divine Lord supreme over all in a Kingdom into which all the earth is to be gathered. This is

equivalent to saying also, that we shall effect a common good in humanity throughout the world.

Some one will say then, "Why not swallow or be swallowed by some other denomination?" Swallowing is not a difficult feat. It is so easy that every mother fears its promiscuous practice in her infant child. It is the peculiar habit of early childhood. Digestion and assimilation are the vital questions in swallowing. Indigestion pains are excruciating; and though drastic remedies may overcome the results of unwise swallowing, they are always succeeded by a weakened condition of the whole system. My own faith is unshaken in the organic, or near-organic, unity of the majority of God's people, but the process must not be aborted and the time of it is not immediate. There is need of clearing away much ecclesiastical debris before a safe foundation is established for a structure so gigantic. In the present situation there is need for us as a church—need for us as a large, aggressive, forceful, industrious, big-hearted organization.

There is among the churches as I conceive it, a distinct need for some body to herald a clear message on the unity of the followers of Christ, and outline a possible basis for it. The approaches to this question have been numerous, but up until now none of them completely effective. We perhaps have handicaps to the task, but every other church has more. I believe our fellowship is broad enough, our hearts warm enough, and our motives unselfish enough to make us the ministrants of the hour. The need for a service of this kind requires no argument. Denominationalism as it has been practiced, has been a failure, or near-failure, in the community, the nation, and the world. Many misinterpretations of the spirit of the Christian religion may be charged to its existence. Weakened efforts have come out of its divisions and the best things of our Lord's work on earth await a changed order. Yet, after this has been admitted, better is the situation of a divided Church with a struggling soul, than a soulless, metallic, and political unity, in which individual thinking and personal consecration have been syndicated under an ecclesiastical hierarchy. Better, by far, a sensitive, divided Protestantism than a numb, united Catholicism.

The present task for Christ's Kingdom on earth is an impossibility with a divided Church. Jesus spoke of his Church as exercising an influence upon the world mightier than any denomination dare aspire to exert. The world situation needs all of the Church, and all that the Church has, in solid impact upon its life, and this need was never greater than in the hour in which this Convention assembles. This premise will pass unchallenged. The difficulty lies in securing a basis sufficiently inclusive to accommodate all of the followers of Christ with absolute liberty of conscience for each one.

Our present divided condition forces too much attention to non-essentials and exalts the letter of our religion above its practice. The differences in opinion which denominationalism perpetuates lead to differences in feeling. It is no sin to differ, but it is unextenuated crime to weaken the spirit of brotherhood. A refusal to concur in another's opinion is an individual right, but to refuse to co-operate for the Christian welfare of another is not the right of any true follower of Christ. It is high treason.

To enable us to do these two things about which we are thinking, five processes must be vigorously at work within our body. All of us must see

to it that these items are kept ever fresh in our personal and institutional objectives.

First, a better understanding among ourselves of our purpose and work. A larger volume of forward-looking literature should be created and distributed. Our periodical literature now has a pitiable circulation. However well it may be produced, its effect is diminished by a limited reading. The readers of our literature are almost uniformly the backers of our church plans.

Sermons designed to make the people more loyal should stress our program more than our Principles for "faith without works is dead, being alone." It is no virtue for men to shout themselves hoarse over our Principles and then let the institutions built upon them die of neglect. Of what good is our boasted basis of fellowship if no fellowship of service be built upon it? Why speak of liberty if such liberty is used mostly as an excuse for no-participation in the plans of the church? Membership in the Christian Church should be a more significant, a more life-and-property-dominating thing than most of our people have held it to be.

The second is a closer cohesion of our forces and more uniformity in our methods. We lose much of the value of concerted effort, so successfully effected by some other denominations. We lack a totality of enlistment in our programs, our sectional efforts seem to be wanting in a degree of enthusiasm necessary to guarantee a maximum of success. Some central promoting, and to a limited extent, directing agency arising out of our own life and will would be in the interest of denominational cohesion. We are always getting the backwash of extreme theories of liberty, which in a nation are regarded only as anarchy and treason. We have stressed the need of leadership in the church, but would not a fellowship be of surpassing value? Where do most of our plans fail? Is it not in the half-hearted co-operation among the rank and file with which they are met? There are some who reap the benefits of an institution but will not reciprocate in bearing its burdens. Whatever is in the interest of internal cohesion in the Christian Church will make for strength and efficiency. Such cohesion will not be realized without definite effort. The unifying process must go on constantly, for our habits incline to digression. The extension of churches of centralized management tends to unification because their work is promoted from common centers and the first contract of the last added unit is necessarily with the center. Growth in our church is usually at the circumference and the contact with the center is established afterward. Therefore, denominational cohesion is a slow and extended process.

Among our conferences there is a pungent need for uniformity of standards and plans of work. Were this accomplished, it would contribute to the efficiency of our ministry. On the whole, it is certain that we have never given the careful thought to our interrelationships and interresponsibilities which they merit. A subject so vital to the success of our church and its program should not be slighted.

This suggests the third process of transcending value to our plans, namely, more nearly universal co-operation in making the church effective everywhere. Not only do many of us not co-operate, but the desires of some seem to be against co-operation. A part of such failure is not of oversight or neglect, it is by preference and design. Before we achieve co-operation, we shall have to desire it. Even many of those who are willing to co-operate in their own locality, or geographical territory, withhold such aid from the larger program

of the church. Too many regard their mission as building up a local or territorial organization instead of making the whole program of our Lord effective everywhere. Native selfishness is inherently against co-operation, especially that co-operation which takes the visible things and gives in their place the invisible. I am not sure but I have seen folks more anxious to discover something to object to than something to co-operate in; but then, perhaps criticism is the only substitute which may be expected for co-operation. The don't-care-a-hang-for-others spirit must in every instance be replaced by an eagerness to be used for others if we are to be successful. "Like a mighty army moves the Church of God," but that means together and each for the other.

A fourth process ever growing among us should be the courage for larger tasks. Of how much temerity has robbed us we shall never know, but certainly of great things. Famous men of God have always had a courage unwarranted by their human resources. Theirs was the dare of a Christian faith. Their horizons were determined by their ambitions. We shall dare to press into the centers of population where we are needed and not be content to invest small efforts in secluded corners. We need the challenge of a big task to stimulate our loyalty. We need its strain to unite our efforts and its achievement to freshen our faith. Our Lord's disciples attempted the humanly impossible. It was their life. With less to do, they would have been overwhelmed by their surroundings; and with a small task, their cause would have been lost.

It is not courteous for this address to outline what officially created Commissions will present to this Convention. However, permit me to say in passing, we are challenged tonight by our necessity to employ a more effective conservation policy for the prevention of our leakage; to inaugurate some sort of forward movement with proportions exceeding our present achievements; to institute an educational program monumental in character; to dare missionary efforts of staggering proportions; to search out and prepare leaders in greater ratio than ever before; to bind together in unbroken efficiency a line of service from the smallest and most remote church to the largest convention in our brotherhood. These tasks may seem so large as to be accounted visionary, but they *must* be done. Tasks which are a necessity to the success of God's plan have always the possibility of accomplishment by his servants.

A fifth process should be to thrust ourselves more deeply into the co-operative movements of our day. These have much to offer us, and we have a real contribution to offer them. We will not lose numerically by this method. We will gain. Our Lord's work is universal and demands a co-operation in like proportions. Wider contracts will act as a preventative of discouragements in our smaller orbits. The path to Christian unity is co-operation, not theorization. Attempts at unanimity in doing will unify much more quickly than efforts toward uniformity of doctrine. When all Christians feel the full strain of effort for our Lord's tasks for a world, they will forget that there are differences.

Finally, let me say as I lay down the official responsibility which you have twice placed upon me, and pass the honor of my office into the hands of another whom you will select, that these eight years have given me a new consciousness of the worth of our people. After our faults and shortcomings have been clearly seen, there is still a wealth of rich elements among our members which make them only lovable. I believe in this church and its future. It will have its struggles; but these are not its death, they are its life.

It may find its way with difficulty through changing conditions, but it will arrive. By some less acquainted, it may not be rated at its full value, but if it is faithful and competent in doing the will of God, unauthoritative estimates may be ignored.

Robley Evans, commander of the old battleship, *Iowa*, anchored in South American waters at a time when ill-feeling was being entertained in that territory against the United States. A Chilean celebration was on. During the demonstration, shots came so frequently and so near to the admiral's lone battleship that he knew they were designing to bomb the vessel under the guise of an accident. Immediately he ordered all lights on, and when the would-be enemies looked again, they saw the searchlight of his vessel turned upon its American flag, the guns manned and the decks cleared for action. No more shots came that way.

In like manner let us stand, every man in his place ready for any needed action, with our ensign in full breeze—a people worthy of the respect of ourselves, our fellows, and our God.

Memorial Address

BY REV. ALVA MARTIN KERR, D. D.

When the sad news of the death of my dear friend and brother, Dr. Alva H. Morrill, was received, and when, because the time was so short to arrange with any other by correspondence, the committee came to me and urged me to take his place on the Convention program, my heart failed me. What could I say that would be adequate estimate and interpretation of their lives; what words of mine could be ample praise and appreciation of their services! But then I thought, what right had I to decline such privilege. For who in all of our church has known a larger number of them personally than have I? Death in these past three years since I became editor has somehow entered again and again into the most inner circle of my life and taken choicest friend after friend—O. W. Powers, E. K. McCord, M. T. Morrill, John MacCalman, G. A. Beebe, Alva H. Morrill, and now Dr. J. G. Bishop—the mention of any one of whom burns my heart with the pain of precious fellowship riven and lost for a little while.

And so with heart saddened and trembling, I approach my humble task—nay, not humble task, but honored and precious one, though humbly and most inadequately performed.

And what shall I say?

I know not what has been written down on the tablets of eternity; but as I think of their lives anew in the clarifying atmosphere and the truer, because more sympathetic appreciation which death always gives, my heart is stirred with certain values which I wish, without any attempt at elaborate discussion, but in very simple and homely fashion, to suggest for your meditation.

First of all I have been deeply impressed with how really wonderful have been the variety of service and the extent of ministry of this group of men and women whom we mourn here today. Two of them were women preachers, Mrs. Miller and Grandma Lamb, reminding us that it was the Christian

Church which first ordained women to the ministry. Then comes that long list of pastors, too many to mention here, with the picture of how varied and how difficult were their fields of service—in the North, the South, in the East and West. One of them was a missionary on the foreign field—E. K. McCord, the first of our missionaries in all of our history to fall in the service, and one of the most lovable and best of them all. Another was the father of a missionary—D. E. Powell, who had given his daughter, Mrs. E. K. McCord, to the foreign service. And still another was for many years a missionary of the home field in the Southwest—T. M. Strange. There were general officers in that group—two of them ex-presidents of this Convention, Dr. Alva H. Morrill and Dr. O. W. Powers. Four of them were mission secretaries, for home missions and for foreign—Drs. Bishop, Powers, M. T. Morrill, and McCord, Dr. Bishop being the first mission secretary in our history to devote his entire time to the work, and the founder of our mission magazine, *The Christian Missionary*. Two of them were members of our boards—John MacCalman and E. L. Goodwin, the last a layman, reminding us of how great is the field of service and usefulness in our denominational and official life for laymen as well as for ministers. One of them was a conference secretary of long faithfulness—R. H. Gott. Another, Dr. W. T. Herndon, was a great-grandson of James O'Kelly, that great leader and the founder of our church in the Southland, and Dr. Herndon himself was an important factor at one time in helping carry Elon College through a crisis. Another, Prof. G. R. Hammond, spent much of his life as a teacher in some of our educational institutions. Dr. C. A. Tillinghast was one of our most polished scholars and writers and served in many official capacities—one being that of the Secretary of the Department of Sunday Schools. One was a colored minister—A. A. Bright; another was John Blood, who spent so much life and treasure in maintaining Franklinton Christian College and its work for better racial conditions. And then there was C. L. Winget, who for long years was Chaplain of the Ohio Penitentiary and labored earnestly to salvage what he could of that poor, distressed group of misled humanity. One of those whom we mourn here today, Ray F. Gibbons, was a ministerial student at Defiance College, a comrade to that splendid group of young men and women who are preparing their lives for Christian service in the home or the foreign field. And another was Father L. W. Bannon, who had passed the century mark and was a remarkable example of how godly can be the influence and how rich the benediction that comes from these aged veterans of the Cross as with gracious spirit they hand their sword and helmet to us who are younger and gently lay their mantle upon our shoulders.

How varied has been their field! What mighty streams of influence and blessing they have set going! How notable has been the contribution that many of them have made to our denominational life!

But today I am thinking down past all of these greater distinctions of theirs, down to the homes that they have reached and the lives of men and women, and boys and girls, that they have touched and helped with their warm-hearted and generous friendships. I am thinking of them as pastors—the friends of the needy and of the broken and of the sad and worn. I have tried to think of the wealth of such pastoral oversight and ministry by these. I have tried to picture to myself their fields of labor, as I have traced them through many States—down into the heart of the great, teeming city with its marts and its slums and its millions of laughing, weeping, struggling saints

and sinners; out into the towns and villages, out into the open countryside, in the lonesome little hamlets hid away in the neglected nooks and corners, on mountains and plains. I have tried to envisage these general officers—Bishop, Powers, Morrill, McCord—these home and foreign mission secretaries, these editors of *The Christian Missionary*, as with toil harder and more wearing than most of you ever dreamed, as week after week they went, Sunday and week day alike without let or break, wearing their lives out, with voice and pen trying to lift our church out of its provincialism into a vision of its part and its privilege in the conquest of the whole, great, wide world for Jesus Christ. It was a cause that was not popular when they began—and Dr. Bishop and Dr. Powers and Dr. Morrill had to serve in a day when they were not always welcome to our conferences, and when they had to take many slights and snubs—but it was the labors of them and our other missionary and large-seeing men which, more than any other one thing pulled our denomination out of its provincialism and gave it interdenominational standing. And then, with burning heart and humbled soul, in my mind I have followed my dear McCord out across the seas to that far-away Japan, into the isolation and loneliness of that heathen nation, and have watched him in the joy and the cheer and the faith of his struggle there. How wide and far-flung and how varied was the field of these dear comrades of ours—and everywhere they have gone, they have carried the leaves of healing to the nations, even the gospel of our Lord and Christ.

One of the things which always impressed me most deeply in the lives of these older men was their deep and immovable conviction that they had been called of God to be preachers and missionaries. There seemed to be never a question in their minds and hearts about that. It did not matter whether they had had some strikingly vivid experience calling them to the ministry, such as did Paul; or whether there had finally ripened in their hearts through the slow, and perhaps unconscious, processes of reasoning from need and opportunity to responsibility and duty—yet the fact remained the same, that they all alike felt that God had commanded them to preach. Their hearts trembled with the conviction that “Woe is me if I preach not the gospel!” Their salary might be small, their poverty might be unpleasant, their field might be uninviting, and their future uncertain—and yet they never for a moment debated whether or not they should give up the ministry. They would rather face the flames of the martyr’s stake than the unappeased wrath of their own conscience or the unsatisfied longing of their own hearts. Preach they must, and where God wanted them to go—cost them what it would!

Woe unto the Church of my Lord and Master if this conviction and this compulsion ever dies out of the heart of the ministry. When men cease to believe that God calls them to preach, as a sacred and holy calling not to be betrayed nor denied, that moment the ministry will lose its unction and the Church its impelling power. And that is why my heart is so distressed at all this cheap and easy talk we so often hear nowadays from some of the ministry about leaving their calling for something else.

We must create atmosphere, an intelligent conviction—but a *conviction!*—which will bring the ministry back to its pristine glory and high calling, and which will make it impossible for men to play fast and loose with it. We must make men called to preach feel that they are moral renegades if they leave the task God has appointed them, or work at it as a side line, or half-heartedly. Oh, men, is the ministry so cheap, that you and I can treat it lightly? Are

the gains of business so precious that you and I dare not spurn them for a calling that deals with human hearts and human lives? Did my Lord and Christ come for a cause so trivial that you and I count it a paltry privilege to be made his spokesman and his messenger? Is that salvation which he purchased with his own blood of such passing moment to humanity and to our own selves, that we dare be indifferent to a call to be its herald and its evangel? In this terrible crisis of the world's history, with all the world a-calling for prophets of clear vision, and strong nerve, and great heart, how dare you and I keep silent!

Oh, I mourn not today these older men who are gone, who knew the joy of preaching, half so much as I mourn for these younger men who were meant of God to be preachers, but who are passing out of our schools and colleges and churches without the strength of heart or purpose of soul to preach—cost them what it may.

"Mourn not the dead that in the cool earth lie—
Dust unto dust—
The calm, sweet earth that mothers all who die,
As all men must.

"But rather mourn the apathetic throng—
The cowed and the meek—
Who see the world's great anguish and its wrong
But dare not speak."

Another thing which always deeply moved my heart as I mingled with these who are gone was their ready and cheerful willingness to suffer all sorts of sacrifices and deprivations in order that they might preach. How many of them were continually face to face with poverty. And yet how rarely ever did we hear a word of complaint; how never did any of them say that they would have to leave the ministry unless they received greater compensation. Whenever the ministry has had this spirit, the Church has had power; when the ministry has not, the Church has stood enervated and powerless. Too many of us today, preachers as well as laymen, are afraid to be poor. We are not willing to suffer poverty in order that we may be educated, or to feel the pinch of financial want in order that we may achieve something wonderfully worth while. We are afraid of hard work and of hard and ugly life. We want to do Christian work, but we want to do it easily and comfortably. We want to be martyrs for Jesus Christ, but we want that martyrdom to be accompanied with all the ease and luxuries of modern life.

In this sacred presence today, I call you ministers to join with me in dedicating our lives anew to that royal spirit of Jesus Christ which, whether we be worth much or little, will place our ministry for him and the good of his Kingdom first, over our own gain or honor or ease.

Another thing which stands out clear and distinct in my memory of these comrades of ours is the fact that to so many of them Christ was an absolutely real and vivid personality—as real as you and I are real. This was the one thing above everything else that was the secret of their sacrifice. He was a living Person whom they passionately loved. There was nothing ethereal and mystical about him to them. They talked about him just as they would talk about you or me to any other living person. And they talked to him in prayer just as though they were looking into his face and seeing there the smile on his lips and the light of love in his eyes. Perhaps the greatest benediction

that came to me in my long and very close association with Dr. and Mrs. Bishop was that they always made me feel how real Christ was to them.

And in this day when we are hearing so much debate about the personality of God, and when men are speaking of him as the First Great Cause, the Eternal Motive, the Impersonal Spirit, there is no greater need than that we put into our own hearts and into our message as ministers and laymen a vivid and magnetic sense of the living, throbbing reality and personality of God, and his warm and close and understandable touch of us day by day through Jesus Christ. No impersonal, intangible, unreachable, mystic something or other will do for a man down in sin or sorrow, or for a world bruised and torn and bleeding, struggling for the light and crying for a Savior. Brown-ing was eternally true to the innermost processes of life in all of us when he made his Saul live out this very principle before our eyes. There was that great, fallen king, utterly despondent, utterly hopeless; and the young David trying to reach him, to cheer him, to redeem him. And after David had used all the melting power of music and song, and argument, and pleading, till, as he says, he had "gone the whole round of creation," he yet utterly failed to reach and redeem Saul until he made that great fallen king understand how real Christ the Redeemer is.

"O Saul, it shall be

A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by forever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

And Christ was as real as that, dressed in flesh and blood like that, to many of these we mourn here today—a face like our face, a hand as real as this hand! Oh, I crave such a real, such a personal, such a longingly potential and precious Christ for myself and for you today!

There is the temptation and danger that we become so engrossed with other things that they will diminish our conscious hold on Jesus Christ and our zeal for him. They are good things, desirable things, things absolutely necessary for his Kingdom—and yet we must guard ourselves lest they come to supplant him as the object of our aspirations and loyalties. I mean this, that we hear so much nowadays, and rightly so, about service—service for poor, distressed humanity, service for the Church and a hundred other good organizations—that if we are not careful we will lose sight of Christ in that which we are trying to do for him. If we do, we will fail.

Only the other day, dear Sister Bishop, sweet and saintly soul, let fall a word which revealed the secret of it all. When Dr. Bishop was fast approaching the beautiful gates of immortality a few days ago, Dr. Thomas and I drove out to see her. And in that sweetly simple way of hers which always awes one's heart because of the wonderful sublimity and faith of it also, she said: "When Brother Bishop was leaving for the hospital, I said to him that folks might think we had worked all these years to make a good showing, but we ourselves have the joy of knowing that it was because the Lord wanted it well done!" That has been the thing which has made their lives so unusually beautiful, so strikingly winsome. And woe be to any minister, to any Christian leader or worker, who is not in some large measure making Jesus Christ pre-eminent in their service also.

For when the supreme test comes, when the severest sacrifice and service for humanity are called for, we will falter and fail unless Jesus Christ himself

stands out in the midst of it very clear and distinct, very real and loving, the irresistible spirit of his great heart compelling our willing and utmost service.

As I look down over this list of our dead, I am deeply impressed with how vastly they differed intellectually and in intellectual doctrines—and yet how alike they were in their love and loyalty for Jesus Christ. Some of the finest, warmest, most helpful friends I had in that group differed as far as the poles from me and from each other theologically—but our hearts were together in love and our fellowship was sweet in the bonds of service. And that is the greatest strength and glory of the Christian Church—it insists that we shall judge each other, and all men, by the heart and not by the head. This rule is founded on one of the deepest and most primary laws of the spiritual life. Men are not fashioned by outward creeds and ceremonies, but by interior loyalties and spiritual processes. The Christian Church has never believed that a human soul is saved by any kind of a creed; but by Christ Jesus, our Lord. It has never believed that character is formed by what we believe, but by what we love—love so intensely, so passionately, that it molds and shapes us. Men are not made by their beliefs half so much as their beliefs are formed by what they themselves are. And just because, and only because, that is one of the unchangeable laws and processes of God, the Christian Church, where it has been true to its own God-breathed Principles, has never concerned itself much about creeds, nor annoyed people about intellectual beliefs. Instead it has earnestly labored to exalt their life-purposes and intensify their diviner loyalties.

Friends, I have never been worried about all of this fume and fuss that has been stirred up over Higher Criticism, and Evolution, and the New Theology, and all that sort of thing. The infidelity that is cursing this world is not the infidelity of theology at all, but the infidelity of life—of men and women who profess to be Christian but who are living as if there were no God; Christian men and women living in industrial and political relations like pagans, possessed with a lust for gain and luxury as much as are the pagans, and with an utter indifference to the cry of the world for Christian sacrifice and service. Their whole lives are builded on unchristian activities and ambitions. What worries me is that so many Christian men and women are so easily discouraged in Christian work and are so ready to let go and give up as soon as the way becomes hard and the sacrifice great. As long as things go along sweet and easy, it is fine to be Christian. But when it takes a great outpouring of life and money, when there is danger in the air and the path leads on towards a cross, when the strain and the stress of it eat into the soul—oh, then so many, (and just as many of the ultra-orthodox as the liberals) fail the test and become only nominal, and very ineffective, Christians. That is the thing which distresses me—that so many Christians do not have the faith of martyrdom, the spirit of crusaders, the dauntless daring to spend and to be spent to the uttermost for Christ Jesus. They are trying to live by their heads instead of by their hearts! But enduring faith, dauntless faith, the persevering spirit of martyrdom, is never found in the intellect, but only as a burning fire in the very soul of a believer.

Filling the Ranks

BY REV. J. O. ATKINSON, D. D.

It is superfluous to say that the ranks seem to need filling. With thirty thousand vacant pulpits in all denominations of our country; with hundreds of vacant pulpits in our own Christian Church; with momentous problems that the pulpit alone can solve; with moral issues that involve civilization itself, which modal issues can be faced effectually only in the light of pulpit teaching—there is no need, I say, of emphasizing the fact that the ranks seem to need filling. And the world is heart hungry for that which the pulpit alone can give.

God laid down for himself no rules or tests; and so from the call of Moses and Samuel to that of Paul and Timothy, you find no two preachers called alike. The call to each and all is different.

But God uses men and not angels to reach men. John is not the only man entrusted with the message, "Prepare ye the way of the Lord; make his paths straight." The way of approach for the divine messenger must be cleared by human hands. God calls preachers and fills up the ranks; but man must clarify the atmosphere so that youth may hear and rightly interpret the voice of God. God's voice called the youthful Samuel, but it found him in the house of the Lord and in proximity to Eli, who must prepare the lad to properly interpret the voice. God called Paul out of an open sky and sent him forth to suffer great things for his Lord. But that is not the first nor the last time that an awakened and guilty conscience has brought blindness to the eye and dizziness to the head of a gross offender against the Lord's Christ. For Saul had consented unto the death of the martyr Stephen and had been in an atmosphere surcharged and to a degree clarified with the light and heat of preaching the gospel of the Son of God.

Out of what sort of atmosphere, then, out of what kind of environment, does God call and create preachers? Since no two preachers are called alike, since God does not repeat himself, can any condition be defined or pointed out from which preachers are called and created?

Observation leads me to affirm that the ranks of the ministry are filled from conditions created by three sorts of persons: First, *Persons with a passion for souls*. Wherever you find a person consumed with a passion for the salvation of those about him, and finds his highest joy in spending and being spent that others may know and receive Christ as a personal Savior, you will find God calling men to preach in that person's wake. That person consumed with such a passion may be either parent, teacher, or preacher. The avocation of such a person matters little; the vocation is soulwinning. When God fills a soul with flame that burns and blazes and blisters, God is preparing such a one to lead others into the gospel ministry.

There was in the flesh till recently amongst us a preacher, a pastor, a devout man of God. Many here would know his name. His ministry was not long. He was late beginning and was cut down in middle life. Yet from that one man's field of labor—and that by no means a large parish—there came in his lifetime eleven preachers, some of them among the ablest and best we have in our Christian ranks today. Why did God call eleven active, able, worthy ministers from this man's field of service? I say it was because this man had a passion, was literally consumed with a flame, for soul winning. He believed with his whole life that a preacher's business was soul winning, and youth

sprang up under his preaching who are giving their lives now to filling up the ranks. George Eliot says that a thing well done makes that thing seem worth doing. This man was used of God so markedly and so successfully for soul winning that the youth of his congregation deemed it worth while to give their lives to this sort of work. Henry Ward Beecher was once asked what feeling was uppermost in his mind when he faced his congregation on Sunday morning. His reply was, "A feeling of compassion"—a heart hunger to reach with the gospel lives that are lost and undone without it. Does a passion to reach the unreached and save the unsaved to our Lord's Christ consume us?

But it may be inquired what creates or constitutes in one a passion like this? There are two constituent elements of such a passion. First, A profound sense of sin and an abhorrence of all its evil and hideous consequences. If there is a dropping off in the number today of those entering the ministry you may attribute that deplorable fact, in a measure at least, to our loss, or partial paralysis, of the sense of the magnitude and hideousness of sin. It is a characteristic of our day to palliate sin, to apologize for or blink at evil. Sin does not look, or certainly is not pictured as dark, hideous, and hateful in our day as it was, in the days of Jonathan Edwards, for instance, or even in the days of our own youth. Said a pastor awhile ago, "I don't meet men who regard themselves as sinners." Is there not in your midst and in mine a decline in the sense of sin? We are talking of environment, of community betterment, of social uplift, of industrial and economic conditions. These we ought to have a regard for and must; but not to leave the other unheeded or unsaid.

Not long since I saw from a publisher that the outstanding and characteristic sermons of the year to the students of one of our great universities had been published in a book. I sent at once for the volume and read it through. From cover to cover I found not a sentence that would tell a sinner the way of eternal life and forgiveness of sins through the death and resurrection of Jesus Christ. This may be called preaching, but is it really preaching? To me they were splendid lectures and essays on ethics; but I cannot see how they could carry conviction to a sinner's mind or call to repentance one erring soul. The first element in preaching is to reveal the individual to himself, show the individual preached to who and what he is. This was the method Christ always used. He made the individual see his own sinful and sinning self and cry out for help. He made the blind man realize his blindness and then exclaim, "Oh, thou son of David, have mercy on me." He made the non-believer see the folly of his way and cry out, "Oh, Lord, I do believe, help thou mine unbelief." He made the doubter despise his skepticism and cry out, "My Lord and my God!" When he preached his great sermon to the woman of Samaria at the well he first revealed that woman to herself. He next revealed to her what she might become. Then he revealed himself to her. The Son of God had the deepest sense of sin and so could and did reveal that sense to others by showing them their lost estate. "There is more rejoicing among the angels of heaven," said he time and again, "over one sinner that repenteth than over ninety and nine that need no repentance." Jesus Christ believed in sin, in its evil and hideous consequences. This, I say, is one of the constituent elements in a passion for souls. Unless we believe there are lost souls, souls suffering under the blight and curse of sin, we are not apt to have a passion for their salvation.

But there is a second element constituting a passion for souls, and that is a deep conviction that through the power of preaching this world is to be won to

Christ. "How can they believe without they hear and how can they hear without a preacher?" cried Paul the preacher. Christianity is the religion of preaching. "With its preaching Christianity stands or falls," declared Forsyth. Daniel Webster, in his famous Girard College speech, inquired, "And where was Christianity ever received, where were its truths ever poured into the human heart, except in the track of the Christian ministry? Did we ever hear of an instance, does history record an instance, of any part of the globe Christianized by lay preachers, or lay teachers? Wherever Christianity has been carried, and wherever it has been taught by human agency, that agency was the agency of ministers of the gospel."

Christ chose preaching as the agency of winning the world to him. "Ye shall be witnesses of me." Just that—witnesses of Christ—bearing testimony of him. Preaching isn't a profession; it is a calling.

"I can't come here," said Phillips Brooks to Harvard students, "and talk to you of the ministry as one of the professions. It isn't a profession. I must tell you it is the noblest and most glorious *calling* to which a man can give himself." No wonder ministers sprang up in the parish of Phillips Brooks, and wherever he wrought. He had a conviction that the righteousness and power of preaching were to save this wicked and sinful world, that witnessing for Christ is the apostle's business.

It is not books; it is not schools; it is not plans and purposes and propaganda that are to save this world to Christ. These are agencies and serve their place. They equip the minister and help him. But only the gospel as it is preached can save. "By the foolishness of preaching God sees fit to win this world to him," says Paul. And his purpose shall be accomplished in the world. When a man goes forth into the world, a man sent of God as John was sent, to teach the righteousness of God and his power to save, then preachers follow in his train. God calls preachers out of an atmosphere and conditions created by the one who holds to and proclaims to the world convictions like that. Such convictions give to man or woman, teacher or pastor, a passion for souls that provokes God to call preachers to his aid, until one can say of him as one said of David, "From day to day men came to David to help him, until there was a host like unto the host of God." Oh! men and brethren, we need today a host to help us like unto the hosts of God. And God is able and willing to give them to us; but are we creating and supplying the conditions from which he can give them to us?

If you wish to know why there is a falling off of the number of those entering the ministry, is it not worth while to ask first if there is not a decreasing number of us pastors, teachers, fathers, and mothers who have an abiding conviction that it pleases God by the foolishness of preaching to save this world to him? There is a vast difference between foolish preaching and the foolishness of preaching. Man in his wisdom would never have chosen as simple and as commonplace a thing as preaching to save a world from wickedness. But that which in the wisdom of man seems so simple and impotent, in the wisdom of God seems allpowerful and sufficient. And even the foolishness of God is wiser than men. I say again, then, that it is the power of the preached Word that is to uplift this world and save it.

I deny that it is a passion for pay or a desire for salary on the part of those outside the ministry that prevents them from coming in. It may sometime be a passion for pay, and not for souls, on the part of those who are in that prevents

others from coming in. I know now a certain preacher whose salary is a pittance and whose living is close and hard so far as this world's goods are concerned. But from one congregation of that poorly paid preacher four young men went to annual conference this year and asked for license to preach the gospel of the Son of God. Their pastor's poor salary and meager living did not deter them from helping fill up the ranks. This pastor believes with all his heart and soul that God Almighty is going to win this wicked world to the way of righteousness through the foolishness of preaching. And he creates in his church a condition from which God calls preachers.

Where there are men and women, be they preachers, Sunday-school teachers, father, mothers, who have a passion for the Word of God, in their wake and about their doors preachers spring up and are called of God. Out of a passionate fondness for the Book, to know and to make known the glorious truths it teaches, God calls preachers. Show me a mother who is passionately fond of her Bible, hugs it to her heart as the blessed hope and promise of God's Word to her and her family, and in all probability I can show you a preacher springing up among that mother's sons, or her neighbors' sons. Show me a Sunday-school teacher who daily searches the Scriptures, for in them he thinks are the words of eternal life, and I will likely show you a preacher or preachers being called out of that teacher's class to carry to dying men the message of light and of life. When the present Dr. Jowett, in some respects the world's greatest preacher, had finished school and had made preparation with his father's help and consent to enter the bar as a profession, Jowett met one day his old Sunday-school teacher. "Jowett, what have you decided to follow in life as a profession?"

"Practice law, Sir," was the ready response.

"Oh! my lad, I had so much hoped and prayed you would enter the ministry."

That sentence changed all Jowett's plans and turned him from the bar to the pulpit. That old Sunday-school teacher had a passion for the Word of God and had long prayed that young Jowett would go out to teach and preach its truths. He might not have been able to expound the Book as eloquently as many; but by his love for it he created a condition out of which God raised up one of the greatest preachers of our day and of the world.

Show me a preacher who has a passion for the Book, a balanced, sane love, a devotion to the revealed will of God as taught in the Book, and in all probability I will show you a congregation from which preachers are being called of God to go out into the world and proclaim the glad tidings of great joy.

The Pilgrims and Puritans came across the sea to build a new world upon the old Book. And whatever defects you may accuse them of in character or in doctrine, bear in mind the Pilgrims and Puritans gave our civilization the best we have. A passion for the Book may make fanatics of a few and bigots of some; but it has given the world more holy aspirations, more noble ambitions, more exalted ideals than have come from any other single source whatsoever. As some thinker has well said, "The Hebrews did not make a civilization, but they made a Book which has sent other nations to making civilization."

I recently read in a preacher's magazine that the Bible was too big and had too many contradictions and irreconcilable statements, and Christianity could not improve until it improved its Book. I want to say that the Bible has

given us the best Christianity has to offer, and to speak of improving it in order to improve Christianity is like polishing boots in order that cattle may grow better hides, or painting the house to make the forest grow better trees. A passion for the Bible creates an atmosphere through which God's voice is heard and heeded in calling preachers. I know a pastor now in whose churches the list of ministerial students and candidates is not shortening but lengthening. The ranks are being filled in his field. One score of pastors as enamored of the Bible as he is, as passionately devoted to its study and exposition as he is, I say twenty preachers like that in our denomination would soon have such an atmosphere in the churches that our youths would hear the voice that calls and we should soon have the ranks filled with willing and ready workers.

I do not say show me a person with a passion for prayer and I will show you a person in whose wake God calls preachers. For I have never yet found a man or woman with a passion for the Bible and a passion for souls who did not have a passion for prayer. A devoted study of God begets devotion to the act and the fact of prayer. The Bible brings one to one's knees. A love of that Book sends one to one's closet. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." That was spoken to those who love the Word of God and the noble truths contained in that Word.

Some one has rightly called the Bible a "book of worship." A passion for the Bible involves a passion for prayer; for no man or woman can read the Bible with open heart and mind without becoming a person of prayer. A passion for the Word of God, a passion for prayer—out of this passion is created an atmosphere in which God calls and raises up for himself preachers of truth and righteousness. Unless I am mistaken, if we will cultivate less love for many books and more love for the Book, we will create a condition from which God will call laborers to fill up the ranks. The world today is heart hungry for the great truth taught in the Word of God.

And then I have observed a third sort of condition from which God calls preachers to fill up the ranks. And that is a passion for a principle or principles. No wonder Jesus found ready disciples, willing apostles, and great preachers in the wake and following of John the Baptist. Listen, "In those days came John preaching in the wilderness of Judea saying—Repent." John set Jerusalem and all Judea afire with that message. John was literally consumed with a passion for the eternal principle of repentance. And from the clarified atmosphere of that preaching God raised up some of the most renowned preachers that ever spoke the words of life and truth. Show me a preacher, parent, or Sunday-school teacher with a devout passion for a holy and righteous principle, and I will show you a congregation, a home, or a Sunday-school from which the ranks are being filled, and recruits for Christian service are being enlisted.

In the days of John Wesley God called preachers and filled up the ranks from the congregation he served and the communities in which he preached. He was enamored of an idea, consumed with a passion for a great principle. Where James O'Kelly, Barton W. Stone, and Abner Jones preached, God raised up for himself preachers of the Word. These men did not believe in every sort of thing indifferently. They believed in some things very definitely and devoutly. They had a passion for a great principle; a conviction that called them to heroic sacrifice. They believed that religious liberty meant something and that the principle of the fellowship of all the followers of Christ under

one name was a principle worth living and dying for. No wonder God called preachers to fill up the ranks where these men wrought. A great Japanese preacher recently said, "You should have nothing in your creed you would not be willing to die for."

My deep conviction is that in our day we are believing so many things vaguely and indefinitely that we have small mind for believing any specific thing very definitely. In our clamor for a democracy of creeds, freedom, and liberty in forming and fixing our creed we have discounted any creed whatsoever. We forget that Jesus Christ put creed above everything else in this world. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Works and deeds were to come out of creed. Some one said, "Show me your deeds and I care nothing for your creed." I want to say no man has ever yet done a great deed unless back of it was a still greater creed. And we have that immortal declaration, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The person who had a creed that laid hold on Christ and would not let him go should have life forever more.

It is not having a creed that hurts. It is cramming your creed down somebody else's throat that chokes and kills. Only people who have faith, who believe, that is, who have a creed, ever undertake to remove mountains. A creed is as necessary to a safe course in life as a compass is necessary to navigating the sea successfully. Find a person with a passion for a great principle of righteousness—a virile, fixed faith in a principle on which God's Kingdom is built up—and you will find God filling up the ranks of ministers in the wake of that man. It was Thomas Carlyle, I think, who said, "The curse of our day consists in not making money." Would we not be nearer the mark in saying that "The curse of our day is in making money?" We are consumed with the passion for possession. The men of our day whose names are most often on our lips are those who have piled up greatest possessions. Some writer said recently that we preachers in illustrating our sermons with successful men did not any longer use the names of great preachers and pulpit characters, but great business men and large money-makers. The editors of our popular journals, in printing the careers of successful men, do not use preachers and teachers of righteousness; they hold up the great lights of the economic and commercial world.

Here, then, we come face to face with the whole issue and find the cause of depleted ranks and falling off in ministerial candidates. We who are preachers, we who are parents, we who are teachers, are not indulging and cultivating our passion for any great, sublime, outstanding principle of righteousness, persistency, and power in God's plan of redeeming and saving this sinful race of men. We have abolished hell for less hurtful and painful fires; and so the heat and flame of any passion for man's saving seems to smolder within us and die out for the want of proper fuel to keep it alive and aglow. The ranks of the ministry will be filled again; God will fill up the ranks when the burdens of a world's sin shall again roll over on us and we shall be consumed with a passion for man's salvation through the preaching of the Word in the light and conviction of a great principle or righteousness by which God is redeeming this wayward world to himself.

How shall we fill up the depleting ranks of our own ministry? First, by cultivating in ourselves a passion for saving souls, which passion is born and

nurtured to fruition by an ever deepening sense of the hideousness of sin. Second, by cultivating a passion for the Bible, as the Word of God and a greater devotion to this inspired Book. Third, by cultivating a passion for some great, outstanding, eternal, principle of truth and righteousness; for those who go through the world consumed with such passions as these create an atmosphere, produce a situation from which God calls his preachers and himself fills up the ranks. Shall these whose memory we honor and whose names we cherish and memorialize this day, shall these have lived and died in vain? Nay, verily, not if we love them good enough to seek in our preaching, in our teaching, and in our living, to create that condition out of which God called them to preach the gospel of the Son of God, the gospel that has made us what we are today and hope to be in the ages yet to be. God bless their dear names and hallow for us their sacred and their noble lives.

The General Convention of the Christian Church

The American Christian Convention in session at Burlington, N. C., October 17-24, 1922, voted that the name of the Convention be changed from The American Christian Convention to

THE GENERAL CONVENTION OF THE CHRISTIAN CHURCH
and that all proceedings necessary to make the change in name legal be carried out. This has been done under the laws of the State of Ohio, and hereafter the organized and incorporated body of the Christian Church is **THE GENERAL CONVENTION OF THE CHRISTIAN CHURCH**.

The early names of general meetings of the Christians were not satisfactory, and yet they were all of one general character. In 1808, our people met in Portsmouth, N. H., under the name of the "General Conference." In 1815, a General Conference, or Convention, met at Windham, Conn. Various names held for short periods of time, among them being the "United States General Convention," the "United States General Conference," the "United States General Christian Convention," and the "United States General Christian Quadrennial Convention." When the Convention met at Marion, N. Y., in 1850, it met as the "General Convention," and in 1866, it met at Marshall, Mich., under the name of the "United States Quadrennial Christian Convention."

It was at Marshall, Mich., in 1866, that the name "American Christian Convention" was adopted, and which has held from then until now. It is not known who proposed the name, but it is recorded that there was quite a division of sentiment concerning the names proposed, until Rev. D. Lepley, of Ohio, made a speech in favor of the name "American Christian Convention," after which the sentiment was quite unanimous. At this session there were sixty-eight delegates, from forty conferences. Fifteen of the conferences named are not now on our rolls, nor a single one of the delegates now living. Certainly in changing the name we would do no violence to the character or memory of the noble souls who rallied beneath the name that we have all loved, and which has for more than half a century served as a rallying center for the Christians.

The following notice was given to the Dayton Daily News, a paper pub-

lished in Dayton, Ohio, and it appeared once each week for three consecutive weeks, as the law of the State required.

NOTICE

Notice is hereby given that on October 24, 1922, at a meeting of the members of THE AMERICAN CHRISTIAN CONVENTION, held at Burlington, North Carolina, by a vote of more than three-fifths of all the members of said corporation, it was resolved that the name of the corporation be changed from "The American Christian Convention" to "The General Convention of the Christian Church."

J. F. BURNETT, Secretary of
The American Christian Convention.

The following transaction by The American Christian Convention was duly certified to the Secretary of State (Ohio) and was filed in his office December 15, 1922, Corp. No. 13634.

AMENDMENT

Dayton, Ohio, November 29, 1922.

A meeting of the members of The American Christian Convention, a corporation organized and existing under the laws of the State of Ohio, was held at Burlington, North Carolina, October 17 to 24, 1922, in accordance with a notice of said proposed meeting published in "The Herald of Gospel Liberty," a paper of general circulation in Montgomery County, Ohio, and among the members of said society, thirty days prior to said meeting.

F. G. Coffin, D. D., of Albany, Missouri, presided.

On October 24, 1922, upon report of the committee of five, to-wit, Dr. A. G. Caris, Defiance, Ohio; Dr. Martyn Summerbell, Lakemont, N. Y.; Dr. W. G. Sargent, Providence, R. I.; Dr. W. P. Minton, Dayton, Ohio, and Dr. D. B. Atkinson, Albany, Missouri, appointed by the President of the Convention under authority of a resolution of the Convention for such appointment, a resolution was offered and unanimously adopted, accepting and approving the proposed amendment to the Constitution of the Convention and including an amendment changing the corporate name of the organization from "*The American Christian Convention*" to "*The General Convention of the Christian Church*."

To Honorable Harvey C. Smith,
Secretary of State,
Columbus, Ohio.

The American Christian Convention, a corporation organized and existing under the laws of the State of Ohio, acting by its President and Secretary, hereby certifies that the foregoing is a true copy of the original amendment to the articles of incorporation of The American Christian Convention which was adopted by unanimous vote of all members present at a regular meeting thereof, held on the day of October, 1922, at Burlington, North Carolina, pursuant to notice duly given according to law.

In testimony whereof the President and Secretary of The American Christian Convention, acting for and on behalf of said corporation, have hereunto set their hands this 29th day of November, A. D. 1922.

THE AMERICAN CHRISTIAN CONVENTION,

By F. G. COFFIN, President,
JOHN FRANKLIN BURNETT, Secretary.

The following certificate from the Secretary of State (Ohio) together with the above, is now on file in the office of the Secretary of THE GENERAL CONVENTION OF THE CHRISTIAN CHURCH.

UNITED STATES OF AMERICA,
STATE OF OHIO,
OFFICE OF THE SECRETARY OF STATE.

I, HARVEY C. SMITH,
Secretary of State of the State of Ohio, do hereby certify that the foregoing

is an exemplified copy, carefully compared by me with the original record now in my official custody as Secretary of State, and found to be true and correct, of the

CERTIFICATE OF AMENDMENT

—of—

THE AMERICAN CHRISTIAN CONVENTION

filed in this office on the 15th day of December, A. D. 1922, and recorded in Volume 288, Page 550, of the Records of Incorporations.

WITNESS my hand and official seal, at Columbus, this 15th day of December, A. D. 1922.

HARVEY C. SMITH, Secretary of State.

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**THE
CHRISTIAN PUBLISHING
ASSOCIATION**

Minutes of The Christian Publishing Association

BURLINGTON, N. C., OCTOBER, 1922

The Christian Publishing Association met in quadrennial session in the Christian Church, Burlington, N. C., October 19th, 1922.

The President, O. W. Whitelock, called the Association to order, and read his report.

PRESIDENT'S REPORT

BROTHERS AND SISTERS:—Members of The Christian Publishing Association:

Again it is my privilege and pleasure to speak to you concerning one of the great enterprises of the Christian Church.

While the quadrennium just closed has been, in many respects, "lean" years, yet they might have been worse. The clouds of commercial depression that have spread like a great pall over the country are slowly lifting and a silver lining has begun to appear in the breaking clouds. The Church enterprises must of necessity be more or less affected by business depression and this is peculiarly true in our church because we are very largely a rural people, and we all know the farmer and planter have been hit the last three years.

Notwithstanding the tide of adverse conditions has swept us out a little way from the Haven of great success, yet The Christian Publishing Association is optimistic today. Our motto is *service*. Our face is set toward the rising sun, we have abiding faith in our brethren and trust in God, who rewardeth abundantly. Not only *service* is our watchword, but *efficient service*. While we appeal to the church to have loyalty subscribed on its banner, the management of the C. P. A. believes that efficient service to our churches, our ministry and laymen, to our Sunday-schools and Christian Endeavor and our Missions is the demand of all our people and that it is a just demand.

This service we expect to render through the best Herald of Gospel Liberty that has ever been issued since Elias Smith conceived the idea of a religious newspaper more than a century ago. We have the equipment to produce it and we have an editor whose brilliant mind and versatile pen are the peer of any man who ever sat in our editorial chair. I have no words of flattery for our editor, he is a young man and might become "puffed up." But with sober thought I can truthfully say that what he writes commands the attention of the greatest religious publicists of our day.

With good equipment and the ablest editor, we can not render efficient service to the church at large unless The Herald is put in the hands and homes of the great mass of our church people. I appeal to all our pastors and ministers to earnestly co-operate that we may render to our people this most efficient service. You are the "key" men. After twenty-four years as your servant on the Board of Trustees, it is my deep and solemn conviction that the only way to put *The Herald of Gospel Liberty* into the homes of our people is by way of the pastor and minister, who is the undershepherd and leader of the local church. Our plan is to give the pastor every opportunity to put *The Herald* into the homes. We will co-operate in every way and give all the inducement to bring *The Herald* list to ten thousand paid subscriptions.

Our new manager, Mr. John H. Stewart, in the five months of his service has shown himself to be capable and obliging. I can vouch for his sterling

qualities, for I have known him intimately since he was a little "tow head" boy at his mother's knee. He will serve you well if you give him your hearty support. "Train up a child in the way he should go," is an injunction of the wise man that is as important, if not more so, today than ever before in the history of the race. With this important truth burning upon the altar of our hearts, we must make our Sunday-school literature the best we possibly can. I believe our literature today is better than ever before; added to the conservative scholarship of Doctor Helfenstein, we have the sterling Christian manhood of Hermon Eldredge, the young people's friend, and the patient mother love of story-telling Mrs. Bullock and the helpful co-operation of the Sunday School Board. Our Sunday-school literature is better, but not the best possible. We can make it better and more attractive and this we must do, and let no side issue detract or turn us aside, for our children of today are to be the church of tomorrow. With a better and more attractive literature, we can serve with the greatest efficiency only as we have the earnest, active co-operation of our pastors, Sunday-school superintendents, officers, and teachers.

OUR BUSINESS SIDE

The business of our Publishing House for the quadrennium has not been up to our hopes at its beginning. There have been many things to contend with and against. The low tide was in 1921, during 1922 the tide has been rising, and now our little bark is again sailing on more placid waters.

Four years ago I said to you "That just preceding the war we passed through the great Dayton flood as shown by the last quadrennium report. Ten thousand three hundred and sixteen dollars and eleven cents was a direct loss besides the demoralization of our business and this was followed by the war period." Again I want to call your attention to the aftermath of the Dayton flood. For a conservancy tax there was assessed against our Publishing House the sum of thirty thousand dollars, one thousand dollars per year for thirty years. We are paying this levy at the rate of one thousand dollars per year. Our taxes last year including this annual assessment was \$3,264.71 which is a fixed charge upon our property. This must be paid annually out of the income of our house, no escape.

VOLUME OF BUSINESS

1919	\$ 74,323.88
1920	100,255.39
1921	115,814.09
1922	106,217.57
Total	\$397,217.93

I submit to you for your consideration and enlightenment statements of our business for the quadrennium made by Mr. Decker, a public accountant.

See our "Comparative Statement of Income and Expense" and Comparative Balance Sheets.

COMPARATIVE BALANCE SHEETS

The Christian Publishing Association, Dayton, Ohio

	Assets		Increase Decrease*
	Apr. 30 1922	Sept. 30 1922	
Cash	\$ 179.27	\$ 2,200.78	\$ 2,021.51
Accounts Receivable	7,011.28	11,342.88	4,331.60

Inventory	13,525.20	14,310.59	785.39
Other Assets	76.50	93.00	16.50
Permanent	139,097.09	138,529.64	567.45*
Deferred Charges	2,044.61	1,117.79	926.82*
	<u>\$161,933.95</u>	<u>\$167,594.68</u>	<u>\$ 5,660.73</u>
Liabilities			
Notes Payable	\$ 22,745.00	\$ 29,600.00	\$ 6,855.00
Accounts Payable	8,137.61	3,302.86	4,834.75*
Accrued Accounts		557.50	557.50
Net Worth	131,051.34	134,134.32	3,082.98
	<u>\$161,933.95</u>	<u>\$167,594.68</u>	<u>\$ 5,660.73</u>

Disposition of Net Profits

Net Profit for the five months ended September 30, 1922	\$ 3,082.98		
Increase in Cash	\$ 2,021.51		
Increase in Accounts Receivable	4,331.60		
Increase in Inventory	785.39		
Increase in Other Assets	16.50		
Decrease in Accounts Payable	4,834.75	\$ 11,989.75	
Less:			
Decrease in Permanent	\$ 567.45		
Decrease in Preferred Charges	926.82		
Increase in Notes Payable	6,855.00		
Increase in Accrued Accounts	557.50	\$ 8,906.77	\$ 3,082.98

STATEMENT OF OPERATIONS

The Christian Publishing Association, Dayton, Ohio
For the five months ended September 30, 1922

Net Profits or Losses from Operations—per
Departmental Statement—as follows:

Job Work	\$ 317.84		
Books	562.91*		
Lesson Leaves	3,582.65		
Graded Lessons	389.97		
Herald of Gospel Liberty	2,698.98*		
Teachers and Officers Journal	127.27*		
Junior Herald	462.07		
Sunday School Herald	1,061.76		
Christian Missionary	363.59*	\$2,061.54	

*Indicates Losses.

Other Income

Rentals received from Building	\$3,143.50		
Less: Expense applicable to Rented Property:			
Building Maintenance	\$421.40		
Insurance	120.82		
Taxes	612.80		
Light	72.44		
Elevator Expenses	237.90		
Administrative Salaries	50.00	1,515.36	\$1,628.14
Sales of Waste Paper, etc.		146.67	
Discount Earned		179.07	\$1,953.88
			<u>\$4,015.42</u>

Other Deductions

Interest paid on Borrowed Money	\$ 683.06
Loss on Bad and Doubtful Accounts	72.50

Loss on Christian Reminder	159.75	
Loss on Tracts	11.13	
Stock Interest	6.00	932.44
		<hr/>
NET PROFIT		\$3,082.98

In this connection I might say we have now installed the best and most complete system of bookkeeping and accounting that we have ever had. Every department or line of our business is now charged with its *pro rata* share of all overhead and operating expense. *The Herald* is also given credit for the advertising of our business and for the space used by the departments. This new and more perfect system was instituted the first of May when Mr. Stewart became manager. It is now quite smoothly working and is not such a burden of detail as would seem probable at first thought. We also keep a perpetual inventory so that any day we can tell the accurate standing of the business of the House. In these reports, annual divisions are made and for the year 1922, it is made in two parts, seven months under Mr. Rathbun's administration and five months under Mr. Stewart. By examining these reports we find the low tide of our business was for the year 1921, when the loss in *The Herald of Gospel Liberty* account was \$10,927.54 and the net loss of the entire business for the year was \$12,231.42. These were staggering figures that confronted us one year ago. Our business had fallen from a small net profit the previous year of \$5,488.56 to the loss named.

The cause and reasons for this demoralizing slump I shall not undertake to give, for they are many, neither do I want to stand very long gazing at the dark picture that met the gaze of the Board of Trustees and other interested friends. The Board with a deep determination, set about to find the cause and if possible to remove it. "With malice toward none and with charity for all" we "adopted our principle" the policy of the great apostle Paul as expressed in his letter to the Phillippians 3: 13, 14.

PHILLIPIANS 3: 13, 14

Brethren, I count not myself yet to have laid hold but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

During the first seven months of the current year, 1922, the net loss of the House had fallen to \$1,211.23, largely through the payment by the departments of *The Herald* losses of the previous year. The last five months we have a *net gain* of \$3,082.98 without stimulation from outside and close the year 1922 with a net gain of \$1,871.75.

You say how can this be possible. It has been through efficient service and the blessings of God. I wish to speak a word of appreciation and commendation of our Board of Trustees. They are conscientious and efficient. Dr. Staley, conservative, able, a Christian philosopher. Mr. Goodwin, an earnest, critical man, now gone to the reward of the faithful. Mr. Pease, an enthusiastic, careful, business man. Dr. Hershey, conservative and scholarly. Dr. Peters, scholarly and painstaking. Prof. J. N. Dales, the nestor of Canada, a deeply consecrated Christian gentleman. Rev. Nelson, clear headed and active, alert for the best interests of the Association. Our worthy secretary, Rev. Clem, analytical and careful. Your President, deeply interested, but since Easter day incapacitated on account of illness but thankful to the heavenly

Father for fast regaining strength. On account of the death of Brother Goodwin, a vacancy was made in the Board. At our meeting this month, our worthy treasurer, H. E. Simms, of Piqua, Ohio, was elected to the vacancy. He is a new member of the Board, who brings to our body a ripe and successful business experience together with deep anxiety for the success of the Association and our Church.

Recurring again to the reports mentioned above, we find that the net worth of the Association according to our books is \$134,134.32, September 30, while at the same time four years ago the net worth was \$135,417.11 a small net loss in valuation. At the same date in 1920 the net worth was \$142,656.59. In 1921 the net value had dropped to \$129,288.66. This year the net worth has been steadily rising. Heavy depreciation on books and equipment are largely responsible for the fluctuation in net value.

With reference to the net worth of our property, I wish to call your attention to the few things which affect the value of our property which do not appear in our books nor in the reports. To illustrate, the value of real estate upon our books has remained the same since the report of 1914 when it was valued at \$110,000.00. The actual appreciation of the real estate has been a considerable sum. Improvements to the building have been made by tenants which do not cost the Association anything, to an amount of five to six thousand dollars, which are permanent and which have increased the actual and rental values of the real estate, as I believe in a much greater sum than the cost of the improvements. The real value of the real estate can be measured very accurately by the annual rental values. For instance this year, 1922, the rent received was \$7,726.50. New leases that are now made and which take effect during next year will bring the annual rentals up to \$10,375.50 which would indicate a real estate value much in excess of the present reported value. In addition, under new leases that have been made the tenant will make about five thousand dollars improvement which will permanently enhance the value of the real estate. To show you something of the value of location and investment:

We purchased the ground for	\$28,962.10
Cost of building the House	45,411.35
<hr/>	
Total cost, building and grounds	\$74,373.45

This is from my report made by me to this body at Huntington in 1906, sixteen years ago.

I believe it is a reasonable estimate to make that this property has doubled in value since 1906. Dr. Staley and Prof. Dales and myself were members of the Board of Trustees when the purchase of the property was made and have served continuously ever since. Notwithstanding the flood and other adverse conditions that have existed at various times, the Association has reason to be pleased with the steady and substantial gains made.

OUR PUBLICATIONS

The Herald of Gospel Liberty

The actual paid subscriptions to The Herald at the present time is only about 3,280. The average number printed during the past year was 3,900, but this average includes extras sent out by the Board of Education.

Our Bible Class Quarterlies give pretty general satisfaction, the lesson

comments being about what the average Sunday-school pupil will read. The leading thoughts of the lesson are concisely stated and in such a way that most pupils can readily get them. No teacher should be satisfied with the lesson notes of the quarterlies, but should study the Teachers and Officers Journal and other helps as Peloubet's and Arnold's Commentary. The average number of Bible Class Quarterlies printed the past year was 36,500 copies.

Intermediate Quarterly

This quarterly is the Bible Class Quarterly in a simplified form, following very closely the outline and general thought of the Bible Class Quarterly and contains thirty-two pages. It is a help on the International lessons for intermediate pupils. The average number printed per quarter for the past year was 15,000.

Junior Quarterly

The Junior Quarterly has very much the appearance of the Intermediate Quarterly, and contains the same lesson texts, but the notes or helps and comments on the lesson are suited to the pupil in the Junior Grades. The Junior the past year had an average quarterly circulation of 10,000.

The average of all quarterlies published for the year was:

Bible Class	36,500	.
Intermediate	15,000	
Junior	10,000	
Total	61,500	

The Sunday School Herald for the past year had an average weekly circulation of 10,500 and the Junior Herald 6,500, a total average per week of 17,000.

THE TEACHERS AND OFFICERS JOURNAL

Should be used more extensively in all our schools. This journal is ably edited by Mr. Hermon Eldredge, assisted by a group of special contributors who are the best, and among the best to be found in our church.

I desire especially to appeal to our superintendents and teachers to take and read with care and to use the suggestions found in the Journal. I do not think our officers and teachers appreciate the Journal according to its merits. The average circulation is 1,600 per quarter. It has never paid the cost of production.

THE CHRISTIAN MISSIONARY

Is edited by Rev. W. P. Minton, Foreign Mission Secretary, printed by the Publishing Association, but published by the Mission Board. It is a monthly magazine devoted to the cause of missions in the Christian Church and is very useful and helpful to that cause. It has a monthly circulation of almost 4,000 copies.

THE CHRISTIAN ANNUAL

The Christian Annual is the official book of The American Christian Convention, edited by the Secretary of the Convention. The Annual is full of statistics and valuable information, and is a ready reference book for the entire Christian Church. If you are in doubt about any person claiming to be a minister of the Christian Church, consult the last Annual. For 1922 there were printed 500 copies.

The publishing of books and pamphlets on its own account has been

limited during the present quadrennium. Most of the new publications that have gone out from the House have been those of the Secretary of Publishing which will appear in his report to the Convention.

There are several reasons why the publications have been so few. First, the high cost of publishing. Second, the limited constituency which we have limits our sales, so that the selling prices must be too high so that cost prices shall be covered. Third, very few authors who offer manuscripts. Fourth, can not complete with large book concerns which have a large clientele.

While we make no pretensions of being a large book concern nor a great publishing association, yet we believe we have a definite work to do in the Kingdom of God, and that by way of efficient service to the Christian Church. I hope that always our motto shall be *service*. As an Association, we have put our hand to the publishing plow in the manner of Jesus Christ and we shall not turn back nor turn our backs on his choice fallow field for it has been bought at a great price. We may not be able to run a great mogul or even a Fordson, but we will, God helping us, undertake to turn a straight furrow. Our plow may strike a root or a hidden stone here and there and for the moment we may wobble a little, but we shall ever keep our eye on the Great Marker in front of us, and hope to plow such straight and deep furrows that our fields shall bring forth some thirty, some sixty, and some a hundred fold in the kingdom of our Christ, and that at harvest time each of us will come bringing in our sheaves.

The report was adopted.

H. Russell Clem read the report of the Trustees of the C. P. A. as follows:

REPORT OF THE TRUSTEES OF THE CHRISTIAN PUBLISHING ASSOCIATION, BURLINGTON, N. C., CONVENTION

At the quadrennial meeting of The Christian Publishing Association, at Conneaut, Ohio, May 2, 1919, the following named persons were elected officers and trustees of the Association.

President—O. W. Whitelock, Huntington, Ind.

Vice-President—J. O. Atkinson, Elon College, N. C.

Secretary—H. Russell Clem, Greensboro, N. C.

Treasurer—H. E. Sims, Piqua, Ohio.

Trustees—F. H. Peters, Defiance, Ohio; C. G. Nelson, Gresham, Nebr.; J. N. Dales, Ontario, Canada; W. W. Staley, Suffolk, Va.; J. B. Pease, Gasport, N. Y.; C. B. Hershey, Swansea, Mass.; E. L. Goodwin, Boston, Mass.

Judge Goodwin, being at the time of his election in poor health, was not able to attend the meetings of the Board, except the first meeting that was held. He died at his home at Boston, Mass., January 14, 1922. As required by the Constitution, Mr. H. E. Sims, Piqua, Ohio, was elected by the Board to fill the vacancy, in regular meeting, Dayton, Ohio, October 11, 1922.

From the very first the Board had acute and difficult problems with which to deal—such as organized labor, costs of materials, repairs necessary to keep machinery in good condition, and not least of all an increasing deficit in some items of the business of the Association. Even though it took some time for the new members of the Board to become acquainted with the business of the Association, the Board showed a disposition and determination from the first to face all problems frankly, and do all in its power to solve these

problems so that the Association might show a commendable growth, and at the same time render a worthy service to the Church.

It is not possible for this report to deal with every detail of the business, but it is hoped that we may get before you the business of your Publishing Association, so that all phases and items of its service may appear. In assuming office this Board found assets totaling \$136,894.34 with debts amounting to \$28,692.31 and a volume of business for the fiscal year of over \$74,000, and a net gain for the year of \$511 and some cents.

The work of the Association consists of printing, publishing, and selling, and its lines of business are, Books, Graded Lessons, Lesson Leaves, Sunday School Herald, Christian Hymnary, Junior Herald, Tracts, Teachers and Officers Journal, Christian Annual, The Christian Missionary, The Herald of Gospel Liberty and Job Work. In the year 1919 four of these lines of business—The Christian Annual, the Teachers and Officers Journal, Christian Missionary, and The Herald of Gospel Liberty, showed a deficit of \$1,414.27. That is, it cost the Association \$1,414.27 more to print and publish them than it received from the sale of them. In the fiscal year ending September 30, 1920, the assets of the Association were \$143,656.59, with debts amounting to \$37,594.84 and with a total volume of business for the year of \$100,255 and some cents. And that year, in addition to the lines of business previously mentioned, the Junior Herald showed a loss of \$826.80. Printing tracts we lost \$41.18. Christian Life Calendar, \$47.06. The total deficit that year (1920) on Junior Herald, Christian Life Calendar, Christian Annual, Teachers and Officers Journal, Christian Missionary, tracts and Herald of Gospel Liberty of \$4,607.42—the deficit on The Herald was more than double that of the year before. I state these figures in some detail to show that paradoxical as it may seem, sometimes our biggest liabilities are our greatest assets. These facts are related to remind you of the fact that The Christian Publishing Association, every year makes a worthy contribution through its business to the general Church work, the total of which thousands, I suppose it would be impossible to make, covering the period of its whole history.

In the meeting of the Combined Boards in October of 1920, when the business of the Association, together with the increasing deficit was under discussion, a proposal was made that rental for the offices in the Building of The Christian Publishing Association, should be paid by the departments of the Church, which up to and including this time had been donated to the departments of the Church by the C. P. A. There was objection to this proposition, coming principally, as I recall, from those outside rather than from the department heads. And as a substitute, it was agreed that in view of the rentals donated, and the free advertisement space given in The Herald to these departments—five pages—these departments make up the deficit, if any should occur, for the year ending September 30, 1921.

This plan did not prove a solution, and the Association came to the end of the year with a total volume of business of \$115,814.09 but with a net deficit of \$12,231.42, of which nearly eleven thousand was in The Herald of Gospel Liberty account. This amount, \$10,927.54, the departments, according to previous agreement, paid. Of course, nobody felt good over it, and particularly the trustees and officers of The Christian Publishing Association did not.

At this time the Manager did not promise any relief from the increasing deficit and losses for the next year, and in fact stated with the present plans,

there was a promise of losses for the fiscal year ending September 30, 1922. With that outlook the Board felt that the time had certainly come to change the business plans of the Association. So with this purpose in view, in addition to the other acts by the Board at that meeting—and I have not thought it necessary to mention in detail the acts of the Board after detailed discussion of the deficit shown by the Manager's report—action was taken giving the Executive Committee power to employ the services of a business expert, on the conduct of the business of the Association. This the Committee did, and after the findings of this expert were reported to the Board of Trustees, a meeting was held in Dayton, Ohio, in the Publishing House, January, 1922, at which time Mr. Netum Rathbun, the Manager, communicated to the Trustees that conditions had arisen that would make it both unwise and unpleasant for him to continue as Manager of the Association, after which the following action was taken:

Whereas, Conditions have arisen that suggest the termination of the agreement, or contract, between the Board of Trustees of The Christian Publishing Association, and the Manager, Netum Rathbun, we therefore, by mutual consent agree to terminate the agreement May 1, 1922, with the good will of all concerned.

At this meeting the Board took action giving the President of the Board, Judge Whitelock, and Dr. F. H. Peters, the power to secure a new Manager, and to execute an agreement with him. Mr. John H. Stewart, the present Manager, was employed and began service with the Association May 1, 1922.

In the meeting of the Board January, 1922, after long and earnest consideration of the financial condition and outlook of the Association, the following action was taken:

Inasmuch as the Mission Board has voted to pay rent for the rooms it occupies, and inasmuch as the House is in financial straits, the Board of Trustees requests the other Boards to pay rent, according to regular rates, from January 1, 1922, except the Sunday School Board, which is a part of our work.

And on the suggestion of the Manager the following rates were named:

Mission Board	\$35.00	per month
American Christian Convention	20.00	" "
Woman's Board	20.00	" "
Forward Movement	50.00	" "

The Association has come to the close of the fiscal year ending September 30, 1922, with its assets, or net worth, reduced a few hundred dollars, due to the fact that we have had a reduction in inventory of \$5,520, but with the best promise of future growth and success for some years. Lines of business that show losses from year to year, have been reduced by the management to four—and the fourth one was discontinued by vote of the Trustees at its last meeting, so that now there appear only three—the publishing of Tracts, Teachers and Officers Journal, and The Herald. These are lines of our business that we can not discontinue. And even though we must of necessity put them upon a basis of finance in the business of The Christian Publishing Association, from which they show losses, it is yet true that they are tremendous assets in the work of the Kingdom. A man who reads a tract published by the C. P. A. may never pay the Association for it, but he may subscribe and pay hundreds of dollars—even thousands of dollars, to the general work of the Church. The Herald of Gospel Liberty, and the Teachers and Officers Journal are of incalculable benefit in producing efficient, effective service, and in the formation of character and moral power.

Much has been done to reduce these losses to the lowest possible minimum, for despite the fact which I have stated above, The Christian Publishing Association is a business enterprise, and every rule of business applies to the management of its affairs. We can not long continue to do business and show losses each year.

Very much concern, and some criticism, was manifested when it was found that ten thousand good dollars had been paid—most of it out of the funds of the departments—the C. P. A. paying its share of it, however—to cover the deficit in 1921. But we should never forget that nearly all its history the Association has been giving away money. Every year shows suspended accounts—in the year 1921 they amounted to upwards of \$400. Donations are made every year, but now both of these items are reduced to the minimum. It should also be remembered that a special Conservancy Tax, levied by the Legislature of Ohio, for the Miami Conservancy District, together with flood losses of the Association, laid an obligation of at least \$50,000 upon the Association. This tax is being paid at the rate of \$1,000 per year, and comes out of the earnings of the Association. It must be paid whether we make a profit or not.

It is also worth while for us to remember too, that though we do pay deficits each year, some years ago, even within the memory of some who sit here, the Christian Church had no Publishing House—at most no assets. Real estate was sold, the money loaned—some of it to individuals and LOST. That condition the Association has left behind in memory, even though it is unpleasant memory, and today the C. P. A. has assets of ONE HUNDRED AND SEVENTY THOUSAND DOLLARS.

The outlook for the Association is good, it never was as good as it is now. Within the last five months net profits have been made amounting to more than three thousand dollars. The items from which a part of this profit comes, indicate that good judgment has been used by the Manager. Items of expense that seemed unnecessary have been discontinued to the amount of nearly \$500. One of the rental leases has been extended by which the lessee has already put improvements on the building at the corner of Ludlow and Fifth Streets, increasing the value of the building \$15,000 to \$20,000. We can not presume to speak for the incoming Board of Trustees, but it is the hope of the Management to increase the business of the Job Department so that it may easily carry all necessary losses on items of business that show loss. However, it is not impossible to increase the circulation of The Herald of Gospel Liberty so it may not show a loss, and an earnest and systematic effort will be made to do so. It is not incredible to hope that the volume of business may be increased sufficiently in the next quadrennium to make it possible to pay every dollar of indebtedness. This is a condition to be devoutly hoped for, then we could use all profits, except those necessary to care for a growing business, and to maintain an adequate plant, for the general help of the denomination. Every member of the Board is rejoiced over the present outlook for increased business and usefulness of the Association.

Dr. Follansbee, in behalf of the Court Street Christian Church, Portsmouth, N. H., presented the Association with a gavel of which the following is descriptive:

This gavel was made from a branch of a spruce tree which stands five feet from the brick dwelling occupying the same foundation of the building

where The Herald of Gospel Liberty was first published in 1808. The limb was taken from the tree and thoroughly seasoned by Rev. L. E. Follansbee, D. D., then it was taken to the U. S. Navy Yard at Portsmouth, N. H., where it and the solid mahogany box were made by Deacon G. W. Shapleigh. The gavel and box were taken to the meeting of The American Christian Convention, Burlington, N. C., October, 1922, and presented by Rev. Lucian Edgar Follansbee, in behalf of the Court Street Christian Church, Portsmouth, N. H. This church was organized by Elder Elias Smith in 1802, who six years later published the first religious newspaper in the world.

The gavel was accepted with appropriate remarks by the President, O. W. Whitelock.

A motion prevailed that the Committee on Resolutions send an appropriate message of acceptance to the Court Street Christian Church.

A motion prevailed that the Convention Committee on Resolutions be the same committee for the Association.

The Memorial Committee of the Convention was by consent made the Memorial Committee of the Association.

A motion prevailed that the Committee on Nominations of (19) created by the Convention, be made the Committee on Nominations for the Association.

The Committee was made up of the following named persons:

Rev. H. A. Smith, Miami Ohio Conference, Chairman.

Rev. Lloyd Reich, Eastern Indiana Conference.

Rev. J. E. Etter, Eel River Conference.

Mr. W. R. Sailer, New Jersey Conference.

Rev. R. G. English, New York Eastern Conference.

Rev. Rue Burnell, Western Kansas Conference.

Rev. A. G. Caris, Ohio Central Conference.

Rev. R. H. Long, Mt. Vernon Ohio Conference.

Rev. C. J. Felton, Ontario Conference.

Rev. A. W. Sparks, Rays Hill and Southern Pennsylvania Conference.

Rev. H. M. Hainer, Rhode Island Conference.

Rev. J. M. Kauffman, Western Iowa Conference.

Rev. W. H. Elder, Georgia and Alabama Conference.

Dr. W. A. Harper, North Carolina Conference.

Rev. W. W. Staley, Eastern Virginia Conference.

Rev. J. F. Morgan, Virginia Valley Conference.

Rev. C. F. Baldwin, Western Indiana Conference.

Rev. D. P. Hurlburt, Maine Conference.

Rev. G. W. Rippey, Central Illinois Conference.

Mr. John H. Stewart, Manager of the C. P. A., was introduced to the Association.

The Editor of The Herald of Gospel Liberty, the Editor of the Sunday School Literature, and the Editor of the Teachers and Officers Journal, Dr. A. M. Kerr, Dr. S. Q. Helfenstein, and Mr. Hermon Eldredge, respectively, read their reports to the Association and these reports were adopted.

(The reports are listed on other pages).

The Association adjourned.

Burlington, N. C., October 20, 1922.

The Christian Publishing Association met at 2:30 p. m. and was called to order by the President, O. W. Whitelock.

Dr. D. M. Helfenstein led in the opening prayer.

Dr. W. C. Wicker addressed the Association on "Some Present Day Demands Upon Sunday-school Literature."

The Association adjourned.

Burlington, N. C., October 24, 1922.

The Association was called to order by the President, O. W. Whitelock, Tuesday forenoon, October 24, 1922.

The Committee on Nominations made its report, nominating the following named persons for officers and trustees of The Christian Publishing Association, and they were elected by ballot:

President—O. W. Whitelock.

Vice-President—J. O. Atkinson.

Secretary—H. Russell Clem.

Treasurer—H. E. Sims.

Trustees—J. N. Dales, W. W. Staley, F. H. Peters, C. B. Hershey, J. B. Pease, F. C. Brownell, H. E. Sims.

A motion prevailed that the Association appoint the same Committee on Constitutional Amendments previously appointed by the Convention.

The Association adjourned.

Burlington, N. C., Tuesday Afternoon,
October 24, 1922.

The Christian Publishing Association was called to order at 4 p. m.

The Secretary being called away, Trustee C. G. Nelson was appointed Secretary pro tem.

The Committee on Constitutional Amendments submitted its report. The report of the Committee follows:

Your Committee on change of Constitution recommends the following amendments to the Constitution:

1. That part 2, Art. 1, be amended to read as follows: "This organization shall be known as The Christian Publishing Association and it shall be the department of publishing of The American Christian Convention."
2. That Art. 2 be amended to read, "The purpose of this Association shall be to promote the interests of the Christian Church, through the publication of books, tracts, and periodicals, and to do such other work as may, with propriety, be done by a Christian Publishing Association."
3. That Art. 5 be amended by adding the sentence, "The President shall be, ex officio, the Secretary of the Department of Publishing of The American Christian Convention."
4. That Art. 6, Section 1, be amended by the addition of the sentence, "The Trustees shall be, ex officio, the members of the Board of Publishing of The American Christian Convention, and the Board of Trustees functioning as such Board of Publishing, shall sustain the same relations to The American Christian Convention as its other boards, except in the matter of the election of officers."
5. That Art. 6, Section 5, be amended by substituting for the words, "The Board of Polity of The American Christian Convention," the words, "The General Convention of the Christian Church." It is understood that this provision shall not be in effect until The American Christian Convention shall have been re-incorporated under the name "The General Convention of the Christian Church."

A motion prevailed that the closing services of the Association be merged with the closing services of the Convention.

A motion prevailed that the minutes of the Association, which were not

present due to the necessary absence of the Secretary, be read for adoption at the first meeting of the Board of Trustees.

A motion prevailed that the Association adjourn. The benediction was pronounced by Dr. W. W. Staley, and the Association was adjourned.

O. W. WHITELOCK, President.

H. RUSSELL CLEM, Secretary.

The above minutes were read to the Board of Trustees of The Christian Publishing Association, in regular meeting at the Publishing House, Dayton, Ohio, November 21, 1922, and adopted by that Board.

O. W. WHITELOCK, President.

H. RUSSELL CLEM, Secretary.

REPORT OF THE EDITOR OF THE OFFICERS AND TEACHERS JOURNAL

Twelve years ago at the Troy Convention I was asked to appear before The Christian Publishing Association and criticize our Sunday-school publications. At that time I suggested that one deficiency was a lack of a journal for Officers and Teachers.

It is easier to criticize, always, than to construct, and it was quite a different matter when the Board of the C. P. A., following that session, requested that I produce such a journal. I finally consented to give odd time out of a busy life, as there seemed to be no one else who was willing to sacrifice time to do this.

For twelve years I have been stealing time, with the consent of my local board, to carry on this work. The first years I wrote the lesson comments as well as the editorials and assembled the other material. For the last four or five years Mrs. Bullock has been writing the lesson comment.

The circulation of the Journal is limited and has never reached two thousand, the present circulation being about 1,600, which has been about the average for some years. I do not feel depressed because of this, as was expressed by Brother Kerr in his report as the Editor of The Herald, and I rather have the combined feeling of thankfulness, shame, and wonder. Thankfulness that I am able to get in touch with even a thousand or more of our Sunday-school leaders. Shame that I am not able to give the time and study to make the Journal come up to what it ought to be and might be in the hands of some of our brethren who have the ability and could give it more time. Wonder that people keep on buying what we do hastily gather together.

You must understand the handicap of the C. P. A., however, in trying to issue a Journal which enters the field of similar periodicals in other denominations and the interdenominational fields. These other publishing houses because of financial resources and many times the number of subscribers are able to engage editors to give whole time and pay for contributions on the average basis of \$10.00 a page while we have an editor who gives a few midnight hours after long days and is allowed less than one-tenth of the average amount put into such publications. The solution of this is more subscribers which will enable the Publishing House to put more money into the Journal.

Because of the limited field of our Church and the consequent limited issue, the Journal has a much larger overhead per copy and the price, \$1.00 a year, limits its circulation.

Other houses issue a similar publication monthly (where ours is quarterly) at a less price than that of the Journal. This makes the price in our quarter-

lies jump to such a plane on the Journal that it financially frightens many users. It will probably be impossible to build up a large circulation to the Journal at the present price except on an appeal to loyalty to the interests of our work.

The issue three months apart makes it impossible to use many news items as by the time the items are printed the news is a back number. This could be greatly helped by adopting the suggestion of the Sunday School Commission that the Journal be made a monthly.

However, the C. P. A. has made financial sacrifice and your editor has given some time and thought to the Publication, and the Journal best speaks for itself as to its practical contributions to our Sunday-school work.

Respectfully submitted

HERMON ELDREDGE,

Editor Teachers and Officers Journal.

REPORT OF S. Q. HELFENSTEIN, EDITOR SUNDAY-SCHOOL LITERATURE

Brethren of the C. P. A.:

At no time has it afforded greater pleasure to present my report than at the present. Service is a word fraught with meaning and when the service rendered affords pleasure and gives profit to the one rendering the service, it is not an unpleasant task to give a report. There are no great claims to be made. Duty and service have been impelling motives with the desire to give what is helpful. People rise in moral excellence in proportion to the height of their ideals. Low ideals never did and never can produce fineness of character. Character is not the result of artistic chiseling; it is the product of adherence to right principles. The psalmist asks, "Wherewithall shall a young man cleanse his way?" And answers, "By taking heed thereunto according to thy word." Again, "Who shall ascend unto the hill of the Lord? Who shall stand in his holy place?" Where is God's holy place? Shall we seek it in some far-off wilderness or shall we conclude that the ground on which we stand is holy? "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." With the postulate, God is, in whom we live and move and are; high ideals are not only possible but necessary, if one is to ascend into the hill of the Lord, and is to stand in God's holy place.

To be worthy of the approval of the infinite Father, should be the chief aim of every human individual. The course required for the attainment of this end commends itself to the judgment of every thinking person. Clean, is a word that rings with sweetness, when used in relation to the food we eat, and the word, pure, measure moral values of inestimable worth. We love the companionship of those who have clean hands and pure hearts, for we are sure God welcomes them to standing room in his holy hill. God made a beautiful world and man should attain and maintain a beautiful character so as to be fit for a place in God's world. To have some part in the work of molding characters in harmony with the divine will is no mean vocation. It has been the aim of the Editor of the Sunday-school Literature and his helper to exalt God's Word, to give it the place of final authority, bearing in mind the solemn words of Jesus, "Who so shall offend, that is, cause one of these little ones that believe in me, to stumble, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

Paul said the time would come when men would not endure sound doctrine, but after their own desires shall they heap to themselves teachers having itching ears. We have reached a critical juncture when men preach the fallibility of God's Word. The foundation of many a man's faith is being destroyed and they are turning away from the truth to fables and false teaching. It has been both our aim and sincere desire that no paper and no quarterly should leave our Publishing House that would, in any way, weaken the faith in God's Word, of those who read and study them. The same Scripture that made Timothy wise unto salvation through faith in Christ Jesus may still be received as given by inspiration of God as being profitable for teaching, for reproof, for correction, for instruction in righteousness. There has been no desire to swerve from the way of our fathers who found God's Word a safe and sure guide to right relations with God and a life of service to men.

To help one's fellows into vital relation with the truth and to safeguard them against error is a worthy endeavor. Such has been our purpose. It has been our constant desire to create in the minds of our patrons a hunger for good reading, and thirst for something real in the realm of literature. It is not difficult to create a reading habit, but it is a serious matter to create that habit with no discernment of what is meritorious or of what is injurious, of what is enlightening, helpful, and elevating, or of what is weakening, demoralizing, and hurtful.

It is not possible for us to compete with publishing concerns of vast resources, but owing to the loyalty of our people, improvements have been made, especially in the Junior Herald and in the Junior Quarterlies, yet no glittering claims are made for our literature. The aim has been to keep it wholesome and if possible to guard it against slang. Selections from exchanges have been changed in wording to maintain literary dignity, purity, and excellence of thought. As pampered appetites do not produce strong physical bodies, so trashy literature never develops vigorous intellects. At present we have more paid contributors writing for The Sunday School Herald than at any previous time. When latent talent is developed and we have writers to prepare our own Graded Lessons and young people, trained in journalism, writing pleasing and helpful stories for The Sunday School Herald and for the Junior Herald, it will be possible to produce a literature better adapted to the needs of the people. Until that time, it is hoped that you will continue the same generous patronage and loyal support of your Publishing House that you have shown in the past."

REPORT OF THE EDITOR OF THE HERALD OF GOSPEL LIBERTY

First of all I wish to express my great gratitude for the surprisingly fine spirit of peace and good will which has attended my work as editor. Through the past years there has grown up, and surely not without reason, a very general belief throughout the church that the editor's life is one of turmoil and abuse, and that his path is anything else but a path of peace. Many letters have come to me commiserating me on the difficult and irritating task of being an editor, and especially an editor of The Herald of Gospel Liberty. But I want it distinctly understood that I need no such sympathy. I have absolutely and thoroughly enjoyed my work so far as my relations to my fellow-men have been concerned—both my associates in the Publishing House, the trustees, the other boards, and my brethren throughout the church. Apart

from a negligible half dozen who need to study theology less and eat peppermint more, my brethren have been so kindly in their criticism, so generous in their forbearance, so Christian in their spirit, that it has been a positive delight to differ with them. It has enriched our faith in each other and our friendship for each other. Especially has my experience in this office dispelled that old traditional bugaboo that ministers are hard to get along with. Their attitude toward me has been one perfectly delightful and exceedingly helpful. For all of which I am deeply grateful.

There are those, and many of them my very best friends, who feel that The Herald has not been made "spiritual" enough. I know just what they mean; and I am very sure that if I were making the paper just for them alone, that I could in large measure satisfy them, and do so without doing violence to my own conscience. I have been pastor of just such folks in my churches, and I know their needs and how to lead them on to a larger vision of the Kingdom and its significance to the world. But if I were to make the paper just for this class alone, I would spoil its appeal and its usefulness for a much larger and more constructive force within our own church.

Your editor has tried as much as possible consistent with the principles and duties of responsible and reliable religious journalism, to avoid mooted theological questions, save only those which touch the most fundamental historic position of our denominational life—that guarantee of Christian liberty and freedom of individual interpretation for which if, as a denomination, we do not stand, we have no earthly excuse for existence whatever. I have cared very little what theological opinions or practices any individual endorsed; but have tried to set forth fundamental principles of Christianity in a way that would prevent any one group of dogmatists from dechristianizing and disinheriting from Christ Jesus all of the rest of us. And with very few exceptions my brethren have caught and appreciated this purpose of mine, and they have thanked me for it when they have differed from me in incidental premises and interpretation.

Your editor never has been obsessed with the strange delusion, which has gripped the hearts of so many editors of religious periodicals, that in order to be true to the truth he must make his paper a divisive element in the church. He has rather sought to make his office the one greatest peacemaker and cohesive force that our denomination has ever known. He has tried to bind up the differences and heal the wounds, and to make our people understand each other better and to love each other more. He has tried to show them how fine they are at heart, even if they do differ most perversely with their heads. And he has tried to convince them that the principles of the Christian Church are as much God-breathed and as fine as our fathers thought they were, and that men can readily practice them as well as preach them—in that they can differ as wide as the poles theologically and at the same time be as near to each other in fellowship and in Christian service as the love of Christ can draw them. And unless we can prove this to the world by living it out among ourselves, the Christian Church will never dare again to lift its voice for the union of the followers of our Lord and Master. The editor has tried to make it apparent that the very logic of our historic appeal and our present responsibility makes it imperative for us to be a leader among the denominations in clarifying the intellectual atmosphere and making certain the spiritual foundation upon which the union of the followers of Jesus Christ can be builded. And this we must

either do now, or else hereafter keep silent about the whole question of union, and be willing to see some other church, quickened with a more daring faith, and impelled by a clearer apprehension of our own time and generation, assume the leadership which is our right and duty.

And my heart has been delighted by the wonderful response which has been given by almost all of our people to this appeal for a larger gesture toward a real realization of our high-cherished mission to the world.

I wish also to express my appreciation of the splendid contribution which has been made to the success of the paper by the department editors. To fill a page regularly week after week through the years requires a great deal more painstaking care and labor than is usually supposed; and this these men have done without compensation. Especially are we under obligation to the editor of the prayer page, who is not a secretary doing work for a department as are the others. First, under Doctor M. T. Morrill, and since his death under Rev. Ernest D. Gilbert, this page has been a regular feature of the paper which has attracted attention because of the high quality of its work. The Sunday-school notes by Mr. Eldredge and the Christian Endeavor notes by Dr. Kendall have also been very popular, as have the excellent stories which Rev. Frank H. Gardner has been furnishing from time to time, and always without pay of any kind.

But in coming to the Convention there is one thing which deeply distresses your editor—and that is the fact that so very few of our people subscribe for the paper. Some of our general secretaries can come up here with hearts thrilled by the unprecedented growth which has been made by their departments during this quadrennium. But for the editor the joy of achievement is taken away by the galling fact that the work of this office counts for little because of the diminutive size of our circulation. In these days when some periodicals number their circulation by the millions, and others by hundreds of thousands, there is no pleasure for a real editor in having charge of a paper that reaches only a very few thousand. A fellow feels that he is not doing a real man's work in a position like that, nor making his life count for what it might.

And then there is that ever perennial deficit on *The Herald* which always has to be made public, and which carries with it so much embarrassment for the editor.

I have tried to put *The Herald of Gospel Liberty* into a class different than it has ever held before. How well I have succeeded, you may judge. But as to whether or not it is profitable, or even desirable, we ought all very freely to discuss. For the fact is, that we have a cost of production that is almost prohibitive for a paper of our circulation.

There are only two courses open with reference to that ever present deficit. The one is to cut down expense. But this cannot possibly be done in the mechanical make-up of the paper. To reduce its size, or to cheapen its appearance, would be to destroy its effectiveness. Neither can there be any cutting down in the expense of the editorial office, unless you want a cheap editor and a cheap paper. The editor has a secretary who has both collegiate and commercial training, and is exceptionally qualified, and who has charge of certain parts of the work in a way that makes her service invaluable. In this day, no man can carry the editorial work alone. Just a block away is the *United Brethren* publication which has two editors and one secretary giving all of their time to it, and another secretary half of her time. There is not a periodical

coming to my desk which in any way compares to The Herald that does not have from two to four editors. Again and again other editors or those acquainted with editorial work have expressed their great surprise when they found out that all of the editorial and Trend of Events pages were written week by week by one man, and he the one who looks after all of the rest of the paper. That which I have written for The Herald since I came into the office would fill forty or fifty average sized books. Besides this, there is the choosing of the articles, designing many of the display pages, arranging the inserts and make-up which has given The Herald so high a reputation among its contemporaries, for style and appearance; and taking care of all the correspondence and committee work and an hundred and one things which go with the position. I mention these things only to show that it is utterly impossible to cut down the editorial office force, and that you may know why I have not been at your conferences oftener and why sometimes I seem to be busy when you call at the office.

Some seem to think that there should be a reduction of salaries. Because of this, and because there have been very misleading rumors here and there regarding the salaries of our general officials at Dayton, and because those living away from Dayton have not realized how the shifting of wage scales and salaries have disarranged all former comparisons and ratios—while I have never consciously allowed the size of a salary to weigh in my decision and do not intend to do so now—I do feel that it is only fair to this Association that it somehow be made acquainted with certain tendencies and comparisons in the compensation at the Publishing House, and be permitted to say whether it wants its editor demoted to the rank and basis of pay of the bookkeeper and assistant manager, and whether it evaluates the work and the responsibilities of an editor as worth more than those of a typesetter, or the services of the general secretaries of our entire denomination as of more value to us than those of a foreman of our printing department.

Of one thing I am almost sure, there is not a denominational periodical of the same class and make up of The Herald in existence today that is edited so cheaply, or published at so little financial loss. The amount of loss made public on some of these other denominational periodicals startle me because of their bigness. One of a smaller denomination than our own reports over twenty thousand dollars loss last year; and the publications of the Methodist Church report over four hundred thousand dollars loss last year.

If the cost of the production of The Herald cannot be cut down, then the only other thing that can be done, is greatly to enlarge the subscription list. Two or three factors should have weight in our consideration. One of these is the vital fact that the House and its publication do not bear the same relation to our local congregations in the mind of the people that they did in former generations. Then it was a semi-benevolent institution, maintained in part by the gifts of the people. A letter is lying on my desk now from the widow of one of our oldest ministers, speaking of how her husband had rescued the Publishing House from bankruptcy by going out and raising money for it. This same thing was done at several different times in those earlier days. As a result, the House was bound with very close ties to their hearts; for where they had put their gifts, there their hearts were also. They felt toward their Publishing House as we feel towards our colleges and mission interests. But today there is absolutely no such feeling among our people for the Publishing

House. We have had altogether too much to say about the Publishing House being a business institution and that it must conduct its affairs on business principles. We have never made graver mistake than when we have felt that we were running simply a business institution. There has been a temptation to think more of the business end of the work than of our churches out on the field, and to endeavor to make the Association profitable rather than to make it popular with our people, an administering servant unto them. Half of our present troubles can be traced to the fact that far too much of the time this spirit has prevailed to too great an extent. The Christian Publishing Association is not a business institution.

It was established by the gifts of our fathers, not to make a profit nor even to be self-sustaining, but to serve our churches through the power of the printed page. It has in its development, and I think rightly so, evolved a job printing department. But its greatest field of operation, its largest and by all odds most vital constituency, and its one and only reason for existence, is now and ever will be our churches and our church congregations. And we never can hold that constituency by applying to them the same type of cold business attitude that we use successfully in the job printing world. The Herald is suffering tremendously right now because for a generation we have tried that sort of thing. The morale which creates gratuitous and enthusiastic effort out in the field has too often been broken down by that strictly business attitude of the House. I am not talking from theory, but from what I actually know. It is vital to our whole denominational life that The Christian Publishing Association be recognized as a purely church institution, with exactly the same constituents, the same churches, the same men and women, the same pastors, to deal with as are reached by our missions, and educational and Sunday-school and other boards. In origin and in purpose it is not one whit more "business" than they; and we never can hope to have very general or very zealous co-operation on the part of our pastors and people as long as the business instinct predominates in our attitude towards them, not until they are made actually to feel the same love and responsibility for our Publishing House that they now feel for our mission interests and our colleges.

It was a grave mistake in formulating the program for the Forward Movement that The Herald of Gospel Liberty was not made one of its most definite objectives. A definite goal, a certain ratio of subscriptions to its membership, should have been set for every church and pushed with the same vigor that any other line of general work is pushed.

The fact is that we have not yet, neither as a church, and not many of us as individuals, realized the really vital factor which The Herald is in our denominational life. Nor do general officers and pastors realize how helpless The Herald is to be of much service to you, so long as it does not reach the people. What can we do for missions, for education, for the Forward Movement, when we reach only a few thousand people? What can we do for a pastor when none of his church read the paper? Only the other day we had letters from two of our pastors thanking us for certain editorials on the pastor's salary question—and I looked it up and found that there were three subscribers in one church and one in the other. So far as the salaries of those two pastors were concerned, the editor might as well have written about the rings of Saturn! And this is only a sample of what we have all over the denomination. The Herald simply is not effective and never can be made so

until it reaches the people. And it never will reach the people until, in the minds of our pastors and officials, it be made as much an institution of the church, as are our mission interests and our colleges. Our churches ought to circulate it just as they circulate our Sunday-school literature, as a natural and profitable annual expense of church life; and they ought to teach their people to read it, and to love it. There is no other one thing which would mean as much for every line of denominational prosperity and growth just now, and so help to unify us into a compact and dynamic force for the Kingdom as would this very thing.

Standing here in the Southland where we have such a vigorous and thriving part of our church, I cannot help but express my very deep regret that so few of these lovable people know so little of our denomination as a whole. It has not been fair to them. Provincial loyalties are never conducive to large intellectual development or to profound spiritual growth. This can be attested by your own experience. I have been interested in studying the fact that practically every man who has arisen by intellectual power and spiritual vision to leadership in the Southern Christian Convention, has been for many years a reader of *The Herald of Gospel Liberty* and really acquainted and deeply interested in his own church as a whole throughout the nation. And I am positive that the fact that *The Herald* is not going into a larger number of homes in the Southland is even a greater loss to the South than it is to *The Herald*. For spiritual vision and power, if it is to be permanent, must never be restricted to any section in its interest and its loyalties. This is one of God's deepest laws. And so I am happy that there is coming a new day in this very thing, in which the Northland and Southland are learning a new and larger co-operation and a more systematic and actual fellowship, through our mission and educational activities. It is prophetic for greater destinies for us all, and for bigger and broader men and women, thus more surely to identify our missionary and educational interests in our minds and hearts as one, indivisible in our destiny and in our responsibility. We could be a real denomination in no other way. And if this momentous and highly propitious movement is to be effective and forceful, our means of communication between each other, between the North and the South, must come to have a new place in our denominational economy. *The Herald of Gospel Liberty* must reach down into our churches, and not simply touch an occasional reader and preacher here and there, and it must do this for their very own sake as well as for that of our church.

And as we from the Northland gather here with you in this city where for so many years your own beloved *Christian Sun*, was published, and with its present editor who was for many years editor of *The Herald*, we cannot refrain from expressing the hope that, if the day shall never come when these two periodicals shall be merged into one, that henceforth and always they may at least be one in their one common purpose to bind us to one another and to enlarge our faith and deepen our love for each other. We can make a denomination which God can use effectively and gloriously in this day and age in no other way than through such unity.

ALVA MARTIN KERR, Editor.

Burlington, N. C., October 19, 1922.

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